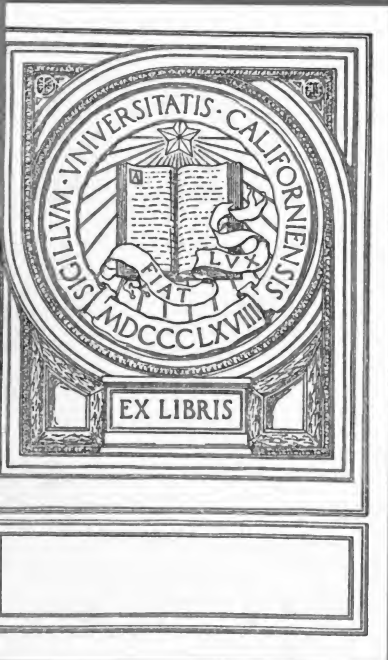


The Netti-pakarana

Kaccāyana,
Mahāckachchāy...
Dhammapāla, ...





Pali Text Society

EV. 507

THE
NETTI-PAKARANA

WITH

EXTRACTS FROM DHAMMAPĀLA'S
COMMENTARY

EDITED BY

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ABBREVIATIONS¹.

1. Canonical Books.

- A. — Aṅguttara-Nikāya.
B. — Buddhavaṃsa.
C. — Cariyā-Piṭaka.
D. — Dīgha-Nikāya.
Dhp. — Dhammapada.
Dh. S. — Dhamma-Saṅgaṇi.
It. — Itivuttaka.
Jāt. — Jātaka.
Kh. P. — Khuddaka-Pāṭha.
K. V. — Kathā-Vatthu.
M. — Majjhima-Nikāya.
M. P. S. — Mahā-Parinibbāna-Sutta.
P. P. — Puggala-Paṇṇatti.
P. V. — Peta-Vatthu.
S. — Saṃyutta-Nikāya.
S. N. — Sutta-Nipāta.
Thag. — Thera-Gāthā.
Thig. — Therī-Gāthā.
Ud. — Udāna.
Vin. — Vinaya.
V. V. — Vimāna-Vatthu.

2. Other Books.

- Asl. — Attha-Sālinī.
K. V. A. — Kathā-Vatthu-Aṭṭhakathā.
G. V. — Gandha-Vaṃsa.
Jin. — Jinālaṃkāra.
Dhp. A. — Dhammapada-Aṭṭhakathā.
Dīp. — Dīpavaṃsa.
Man. — Manoratha-Pūraṇi.

¹ For Pāli books, read the suggestions by Professor Rhys Davids in J. P. T. S. 1896, p. 102 sqq.

- Mil. — Milinda-Pañha.
 Nett. — Netti-Pakarāṇa.
 Nett. A. — Netti-Pakarāṇa-Aṭṭhakathā.
 Peṭ. — Peṭakopadesa.
 Sad. S. — Saddhamma-Saṃgaha.
 Sās. — Sāsana-Vaṃsa.
 Sum. — Sumaṅgala-Vilāsinī.
 Vis. M. — Visuddhi-Magga.
 Lal. — Lalitavistara.
 Mhv. — Mahāvastu.
 MBh. — Mahābhārata.
 S. B. E. — Sacred Books of the East.
 J. P. T. S. — Journal of the Pali Text Society.
 J. R. A. S. — Journal of the Royal Asiatic Society.
 Z. D. M. G. — Zeitschrift der deutschen Morgenländischen Gesellschaft.

CORRECTIONS AND ADDITIONS.

- p. 2, l. 12 fr. b. add sukhasaññā after subhasaññā.
 p. 11, l. 6 fr. b. read sukke.
 p. 13, l. 12 fr. b. delete the full stop after ti.
 p. 20, l. 13 fr. b. cp. A. II, p. 210.
 p. 38, l. 5 fr. t. put a full stop after pahiyyati.
 p. 54, l. 3 fr. t. join adhipaññā and sikkhā.
 p. 128, l. 1 fr. t. read saṃkilesabhāgiyaṃ.
 p. 194, l. 6 fr. t. separate nayanti and tāyā.
-

INTRODUCTION.

The *Netti-pakarāṇa*, also called *Netti-gandha*, or simply *Netti*, i. e. the treatise or the book on 'Leading'¹, to wit

¹ For this rendering of the title of our work, see below p. 194. The word *netti* mostly occurs in *tappurisa*-compounds, e. g. in *bhavanetti*, *āhāranetti*, *dhammanetti*, and *buddhanetti*. In one instance *netti* is used in a *bahubbhi*, viz. *netticchinnassa bhikkhuno* (Ud. p. 46; It. p. 94), and here the word has the secondary meaning of 'rope', 'cord' (cp. W. Subhūti, *A Complete Index to the Abhidhānappadīpikā*, s. v. *bhavanetti*), that is to say, it means the instrument, visible or invisible, by which a being is led. In its original meaning *netti* signifies the action of leading. Both meanings concur in *bhavanetti* and *āhāranetti*, which ultimately assumed the meaning of 'desire' or 'lust'. *Bhavanetti* (e. g. Dh. S. 1059. 1136. 1230) is the leading to existence as well as that by which this leading is effected, to wit *taṇhā*. For *taṇhā* leads men to existence, and by *taṇhā* they are led to it as cows (are led) by a cord bound about their necks wherever they are wanted (Asl. p. 364). Thus *bhavanetti* is used as a synonym of *taṇhā* (see *Abhidhānapp.* No. 162), and in *Nett. A.* (fol. *nā*, obv., third line) *bhavanetti* (on p. 166, l. 9 fr. b.) is declared to be *bhavābhavanayanamasamattā taṇhā-rajju*. *Āhāranetti*, which is known to me only from It. p. 37 (*āhāranettippabhavam*), signifies 'that which leads men to food' (nourishment), i. e. hunger, a form of *taṇhā*. In *dhammanetti* (Mil. p. 328) and *buddhanetti* (Mil. p. 71) the first part of the compound does not denote the goal of the motion expressed by *nayati*, *neti*, and *netti*, but designates the instrumentality. *Dhammanetti* (cp. also *dharmanettrī*, Mhv. II, p. 357, 5; III, p. 234, 12. 17) means leading as performed by the Law, and *buddhanetti*, accordingly, means leading by the Buddha, and not the eye of Truth and the eye of the Buddha, as

to a knowledge of the 'Good Law' (and the Supreme End of it), does not form part of the canonical books which have been handed down by the dwellers in the Mahā-Vihāra at Anurādhapura. Nowhere indeed is it mentioned in the official, or quasi-official, lists of the Piṭaka texts which are due to Buddhaghosa¹. But although, strictly speaking, it cannot be classed along with the Buddhist Holy Writings, it is nevertheless deemed of no less authority than those works which are looked upon as the genuine Word of the Buddha. In a postscript to our text² which is to be found in each of the three MSS. used for the present edition the Netti is said to have been preached to the Brethren by Mahākaccāyana; whereupon it was authorized by the Blessed One, and rehearsed at the First Rehearsal (mūlasaṃgīti). A similar statement is made in the Commentary³ and in the Sub-Commentary⁴ (ṭīkā) to the Netti. Moreover, the name of Mahākaccāna occurs in the opening stanzas of our work and at the conclusion of every section of the Paṭiniddesa, where the doctrines uttered briefly in the Niddesa are set out in detail. The occurrence of the name of Kaccāyana in a work of his apparently gave a shock even to an adherent of the belief that Kaccāna was the author of the Netti. In a passage of the Commentary⁵ we are told that

rendered in S. B. E. XXXVI, p. 204; XXXV, p. 110. In the Śikṣāsamuccaya by Śāntideva (ed. by Professor Bendall), p. 88, l. 14 saddharmanetrīm occurs, for which the editor (in the Additional Notes) proposes to read 'netraṃ. I may here mention also the compound bhagavannettika (e. g. S. III, p. 66; IV, p. 221) = having the Blessed One as a leader. ¹ Sum. I, p. 17; Asl. p. 18. ² See p. 193.

³ See p. X. ⁴ The ṭīkā (fol. 8, rev., last line) relates that, once on a time, when this great Thera was dwelling in a rose-apple grove, he enounced this exposition (pakaraṇa), adorned with the hāra-naya-paṭṭhāna (parts), to the Brethren under his superintendence. Afterwards he made it known to the Blessed One who himself approved of it, saying "Therefore, Kaccāna, keep this explanation of the Law (dhammasaṃvaṇṇanā) by the name of Dhammanetti". Thus it (the exposition) received its name. ⁵ See p. 194.

v. 3 of the *Saṃgaha* as well as the repeatedly occurring formula 'Therefore the venerable Mahākaccāna said' are later additions, which were inserted into our text by the rehearsers of the Holy Writings at the First Convocation. Of course, the author of the Commentary was of opinion that he could speak so without prejudice to his belief as regards the authorship of the *Netti*. Our first task therefore will be to search out the evidence which both he and the Buddhists of to-day possess to account for the high antiquity they accord to our work.

Taking our issue from the present time, we first consult the *Sāsanavaṃsadīpa* ('Lamp of the history of the Doctrine') by the Thera Vimalasāra, who completed his poem A. B. 2423 (A. D. 1880)¹. In v. 1193 of it a Commentary on the *Netti*² is ascribed to Dhammapāla, and this Dhammapāla is stated to have written seven other commentaries, viz. on Ud., It., C., Thag. and Thig., V.V. and P.V. Here-with agrees the *Sāsanavaṃsa*³, a prose work compiled by the Burmese Paññasāmi in 1861 A. D.⁴. Besides we learn from it that the *Netti* had been translated into the Burmese language by the Thera Mahāsīlavāṃsa in the fifteenth century of the Christian era and again two centuries later on by a dweller in the *Pubbārāma-Vihāra*⁵. We now turn to the *Gandhavaṃsa* ('Book-History'), a catalogue yet undated of books and authors, with scanty details about their home and activity. Thus, e. g., we read in it that Dhammapāla wrote his commentary on the *Netti*, termed a work of Mahākaccāyana⁶, at the request of the Thera Dham-

¹ Published at Colombo A. B. 2424, but not for sale.

² *Nettiyaṭṭhakathā cāpi etā aṭṭhatthavaṇṇanā ācariya-Dhammapālatheren'evābhivaṇṇitā.*

³ P. T. S. 1897, p. 33. ⁴ See the dissertation by Mabel Bode, Ph.D., p. 1 (published together with the *Sās.*). ⁵ *Sās.* p. 99; 116.

⁶ G. V. p. 59. On p. 66 we are told that Kaccāyana was a native of Jambudīpa (India) and before his conversion chaplain to king Canda (Caṇḍa) Pajjota of Ujjeni in the Avanti-country. For this king, see *Vin.* I, p. 276 sqq.; *Dhp.* A. p. 157 sqq. (Fausböll). A *ṭikā* to the *Netti* is attributed to Dhammapāla on p. 60, but this is likely to be an error,

marakkhita¹. The author of the G. V. omits mentioning his authorities, but, in our case, they manifestly were the introductory stanzas of Dhammapāla's Commentary on the Netti, which run as follows²:

- Thitīm ākaṅkhamānena ciraṃ saddhammanettiyā
 Dhammarakkhita³-nāmena therena abhiyācito — (5)
 Padumuttaranāthassa pādamūle pavattitaṃ
 passatā abhinīhāraṃ sampattaṃ yassa matthakaṃ (6)
 'Samkhittaṃ vibhajantānaṃ eso aggo' ti ādinā
 tṭhapito Etad-aggaṃ yo mahāsāvakaṃtamo (7)
 Chālābhīṇṇo vasippatto pabhinnapaṭisaṃbhido
 Mahākaccāyano thero sambuddhena paṣaṃsito — (8)
 Tena yā bhāsita Netti Satthārā anumoditā
 sāsanassa sadāyattā navaṅgass' atthavaṇṇanā (9)
 Tassa⁵ gambhīraṇāpehi ogāhetabbabhāvato
 kiṇcāpi dukkarā kātum atthasaṃvaṇṇanā mayā (10)
 Sahasaṃvaṇṇanaṃ yasmā dharate Satthu sāsaṇaṃ
 pubbācariyasīhānaṃ tiṭṭhate ca vinicchayo (11)
 Tasmā taṃ upanissāya ogāhetvāna pañca pi
 nikāye Peṭakenāpi⁶ saṃsandetvā yathābalaṃ (12)
 Suvisuddhaṃ asaṃkiṇṇaṃ nipuṇatthavinicchayaṃ

due to the circumstance that an anuṭikā to the ṭikā of the Abhidhammatṭhakaṭhā is mentioned there by the name of Līnatthavaṇṇanā and also an anonymous ṭikā to the Netti-atṭhakathā by the same name is extant (see J. P. T. S. 1896, p. 42). In a second list of the works of Dhammapāla on p. 69 (op. cit.) this ṭikā is missing, whereas a Niruttipakarāṇa-atṭhakathā-ṭikā appears instead of it. The occurrence of two similar titles in both lists has induced Mrs. Bode to believe that the lastnamed title was a slip for Netti³ (see J. P. T. S. 1896, p. 66 n. 2). But it is hardly probable that Dhammapāla has written a ṭikā or an anuṭikā to the same work to which he had written an atṭhakathā or a ṭikā.

¹ op. cit. p. 69. ² vv. 1—4 are identical with those given in P. V. A. p. 1 and V. V. A. p. 1. ³ Nothing else is known of him. ⁴ See A. I, p. 23; Man. (ed. Colombo 1893), p. 126 sqq. ⁵ MS. has tassa. ⁶ The Peṭakopadesa is meant here. A verse, written in the Aryāmetre, is quoted in the commentary on the Netti (fol. ki,

Mahāvihāravāsīnaṃ samayaṃ avilomayaṃ (13)

Pamādalekhaṃ¹ vajjetvā pāliṃ sammā niyojayaṃ
apadesaṃ vibhāvento karissāṃ² atthavaṇṇanaṃ. (14)

Iti atthaṃ asaṃkiṇṇaṃ Nettipakaraṇassa me
vibhajantassa sakkaccaṃ nisāmayatha sādhavo ti. (15)

If then the G. V. and, as the same observation holds true also of the Sās. and other books², this whole class of works ultimately depends upon what Dhammapāla, the reputed

obv., third line from bottom), by the words:—Vuttaṃ h'etaṃ Peṭake. It runs as follows:—

Yattha ca sabbe hārā | sampatamānā nayanti suttatthaṃ
byañjanavidhuputhuttā | sā bhūmi hārasampāto ti.

Another verse (fol. cit., last line but one), which is introduced by Etthāha, is not unlikely to have been taken also from the Peṭako³. It runs:—

Idaṃ Nettipakaraṇaṃ mahāsāvakaḥsaṃsitam

Bhagavatānūmoditaṃ (MS. °tā anu°) ti ca;

whereupon the question is put:—Kathaṃ etaṃ viññāyati ti, and answered by the words:—Pāḷito eva, na hi pāḷito aññaṃ pamānataraṃ atthi. Yā hi catūhi mahāpadesehi aviruddhā pāli, sā pamāṇaṃ. Tathā hi agarahitāya ācariyaparamparāya Peṭakopadeso viya idaṃ Nettipakaraṇaṃ ābhatam. A further reference to the same work occurs in the commentary on Nett. p. 126 (see Extracts p. 241).

¹ MS. has mahāda°. The ṭikā, which has pamāda°, explains this word as follows:—Aparabhāge pottha-kārūḷhakāle pamajjitvā likhanavasena pavattaṃ pamāda-pāṭhaṃ vajjetvā apantvā pāliṃ sammā niyojayaṃti taṃ taṃ Netti-pāliṃ tattha tattha udāharaṇabhāvena ānītasutte samma-d-eva niyojento atthasaṃvaṇṇanāya vā taṃ taṃ udāharaṇasuttasaṃkhātāṃ pāliṃ tasmiṃ tasmiṃ lakhaṇabhūte Nettigandhe samma-d-eva niyojento. ² Excepting the Sadhammasaṃgaha, a compilation made by a certain Dhammakitti who probably lived under Bhuvaneka-bāhu V and Vira-bāhu II, two kings of Ceylon at the end of the fourteenth and at the beginning of the fifteenth century. Among the works, attributed in the Sad. S. (p. 63) to Dhammapāla, a commentary on the Netti is not mentioned. Since, however, the commentaries by the same author on the Ud., It. and C. are likewise omitted, completeness did not fall into the scope of our writer. The

author of the Commentary on the *Netti*, had prompted them, the assertion of the Buddhists as to the age of the *Netti* evidently is a gratuitous one. It only follows that the *Netti* in its present shape was extant in the time of *Dhammapāla*, i. e. in the fifth century of our era¹.

But since 'Dhammapāla' is a very common name among Buddhists, ancient and modern, it may be objected that possibly different writers, all of the same name, have been confounded, one with the other, by the Buddhist writers on ecclesiastical history. In a chapter, entitled 'On the native places of the scholars' (G. V. p. 66 sq.), four scholars by the name of *Dhammapāla* are enumerated. Two of them are mentioned in a series of (ten) scholars, all natives of India². The first is the same whom I named before. In another passage of the G. V. (p. 60; 69) he is said to have written fourteen books, one of them being the Commentary on the *Netti*. His name follows that of *Buddhadatta*, who composed the *Jinālamkāra*³, and precedes that of *Ānanda*,

Netti itself is named in v. 35 (loc. cit. p. 63), which runs thus:—

Kaccāyanaena therena racitaṃ yaṃ manoramaṃ

Nettipakaraṇaṃ nāma Sambuddhassānumatiyā.

The chronological order is totally upset from chapter VII to the end of the *Sad. S.*

¹ See Z. D. M. G. 51, 1897, p. 126 sq. ² In the J. P. T. S. 1896, p. 64 the former of these two *Dhammapālas* is erroneously denoted 'native of *Laṅkā*' (Ceylon).

³ G. V. p. 69. It is missing, however, in the list of the works of *Buddhadatta* (an Indian, cf. p. 66) given on p. 59 of the G. V. The *Sās.* (p. 29) relates, in accordance with the *Buddhaghosupatti* (ed. J. Gray), p. 49 sqq., that *Buddhaghosa* and *Buddhadatta* had a friendly meeting on the ocean between India and Ceylon, and the latter declared the *Jin.* to have been composed by him. *Sās.* p. 33 we are told that *Buddhadatta* wrote a commentary on the B.—Professor J. Gray, in the Introduction to his edition of the *Jin.*, ascribed this poem to *Buddharakkhita*, a Ceylonese (cf. G. V. p. 67), who in the G. V. (p. 72) is said to have written a *ṭikā* (called *Jinālamkāra*?) to the *Jin.* It is true that a postscript, to be found also in the *Mandalay MS.* of this text, names *Buddharakkhita*, but,

to whom a *Ṭikā* to Buddhaghosa's Commentary on the *Abhidhamma*-books is ascribed¹. The second is called *Culla-Dhammapāla*. He was the senior pupil of *Ānanda* and wrote the *Saccasaṃkhepa*². A third *Dhammapāla* appears in a list of (fifty-one)³ scholars, all natives of Ceylon. He is named in this list between the author of the *Vuttodaya*, elsewhere called *Samgharakkhita*⁴, and two scholars who are left unnamed. He therefore must have lived during the twelfth century A. D. or shortly after. A fourth *Dhammapāla* occurs in a group of (twenty-three) scholars⁵ who are said to have written at *Arimaddana* (*Pukkāma*) in India⁶. To the same group belongs a scholar, *Saddhammapāla* by name. In a preceding chapter of the *G. V.* (p. 58 sqq.), with the signature 'On the book-making

since the verses where his name occurs are not altogether perspicuous, I venture to question the statement of Mr. Gray. I need not say that I am unable to accept the date accorded to *Buddharakkhita* by Mr. Gray, even if I could agree with him as regards the author of the *Jin*. The latter cannot have lived earlier than in the fifth century A. D., for his work is composed in the artificial metres of the classical poetry and full of verbal tricks.

¹ *G. V.* p. 60; 69; *Sās.* p. 33. ² *G. V.* p. 60; 70; *Sās.* p. 34. In the latter book the author of the *Sacca*³ is simply called *Dhammapāla*. ³ For the method how this number can be reached, see the list arranged by Mrs. Bode in the *J. P. T. S.* 1896, p. 73 sq., but I doubt if we are entitled to combine the two lists of the *G. V.* p. 66 sq.

⁴ *G. V.* p. 61 oddly separates *Samgharakkhita* from the *Vuttodayakāra*; but cp. p. 70; also *Sās.* p. 34. As to the age of *Samgha*, see *Pali Studies* by Major G. E. Fryer (1875), No. 1, p. 1; and, since *Samgha* is identical with *Moggallāna*, the *Pāli Lexicographer*, see also the Preface to the *Abhidhānappadīpikā*, by W. Subhūti, p. I. ⁵ *G. V.* p. 67. In the *J. P. T. S.* 1896, p. 61 this group has been rightly separated from a former group of Indian scholars. It may be that this *Dhammapāla* is the same who, in the *Sās.* p. 33, is said to have written an *anūṭikā* to a *ṭikā*, called *Vimativinodani*, on the *Vinaya* by *Kassapa* in the *Tamul-country*, in the twelfth or thirteenth century A. D. ⁶ Not in India proper, but in Burma, cf. *Sās.* p. 25, and Mrs. Bode's *Introd.* p. 3, n. 2.

scholars', only two Dhammapālas are to be found, viz. (Mahā-)Dhammapāla and Culla-Dhammapāla. The predicate 'Little' appears to have been given to the latter to discern him from his greater namesake. But he cannot have lived later than the former, because his teacher Ānanda wrote the Mūlaṭīkā at request of Buddhāmitta, at whose request also Buddhaghosa wrote the Papañca-Sūdanī¹.

To sum up our results thus far, the possibility of a *quid pro quo* must be conceded. And why should we deny in *hypothesi* that a work of one scholar might not be attributed to another of the same name? But suppose that the Buddhist historians were led by the wish to exalt one at the expense of another, why have they stated that two of four Dhammapālas lived in the time of Buddhaghosa, though they had nothing in common but the name? How is it that both are distinguished from each other, instead of growing together?—Respecting the opposite possibility, to wit that one scholar by the name of Dhammapāla has been split into two who were living about at the same time, we look in vain for a reason to justify such a procedure. Therefore, from whatever standpoint we consider the question, the identity of the author of the Commentary on the Netti with the celebrated Buddhist writer who is known to us by the name of Dhammapāla, native of Kāñcīpura, cannot be reasonably disputed.

A serious difficulty, however, would arise, if the Netti could not have been extant in the time of Buddhaghosa, or if, from interior reasons, we must assign a later date to the Commentary on it. Now, without a complete edition of Buddhaghosa's works before us, it is impossible to say whether this great Buddhist scholar mentioned the Netti or omitted doing so. In those portions of his works which have been made accessible neither the name of the Netti² nor a direct reference to it is to be met with. But an in-

¹ G. V. p. 68 sq
Sum. I, p. 31.

² The term dhammanetti occurs in

direct reference occurs in the *Atthasālinī*¹, being Buddhaghosa's commentary on the *Dhammasaṅgaṇi*. Among the authorities quoted there² the *Peṭaka* is to be found, and if the book current under this title as an abbreviation for *Peṭakopadesa*³ was known to Buddhaghosa, the *Netti*, too, which forms its counterpart has, in all likelihood, come to his notice, and it was merely by chance that he did not expressly refer to it. But, however this may be, we are certainly not allowed to infer from *Asl.* p. 4 sq. that Buddhaghosa, when writing this passage, has not been aware of a book which pretends to be a work of Mahākaccāyana. For, in order to explain how the *Kathāvatthu*, in spite of its being a work of Tissa Moggaliputta, was held in honour like the Word of the Buddha, he naturally could make use of an incident occurring in the Holy Writings, but not of a book which derives its prerogative to be as holy as the Word of the Buddha from the very incident adduced in favour of the *K. V.*

On the other hand, nothing in the Commentary on the *Netti* speaks against *Dhammapāla*, whose authorship as regards the *Paramattha-Dīpanī* and similar works is beyond doubt. Firstly, the language, i. e. all that forms a mark and feature of the grammar and glossary of our Pāli Commentaries, has a great resemblance to other works of the same author. Yet, since tradition and custom have so great an influence on it, I do not lay much stress upon similarity in language. Secondly, and this perhaps more deserves our attention, among the verses quoted in the commentary, except those which are borrowed from the *Netti*, and also excepting such verses as are taken from

¹ p. 165. ² See Caroline A. F. Rhys Davids, *A Buddhist Manual of Psychological Ethics* (London 1900), p. XXIII sq. I may be permitted to add that by *atthakathā* at p. 33 the *Papañca-Sūdanī* is meant (cp. J. R. A. S. 1895, p. 759-63: commentary on the passage *Sato pajāno, Ānanda, Bodhisatto Tusitakāyā cavitvā mātu kucchiṃ okkamati ti* = M. III, p. 119). ³ See p. X n. 6.

the canonical books, one¹ at least can be traced in two of Buddhaghosa's Commentaries. This verse (and a group of similar verses which Buddhaghosa has embodied in the Introduction to a number of his commentaries) belongs, in my opinion, to a collection of *versus memoriales*, called *Samgahā* in the *Nett. A.*² Thirdly, two works are referred to in it by name, viz. the *Peṭakopadesa*³ and the *Atthasālinī*⁴. The words quoted from the former I have not yet been able to trace. Those quoted from the latter are in one instance identical with the words of the published text, whereas in another they give merely the quintessence of the corresponding passage in the published text. The *Peṭakopadesa* is ascribed by the Buddhists to the same *Mahākaccāyana* who, according to them, is the author of the *Netti*⁵. As regards the *Asl.*, it is, at first sight, striking to find a work referred to by a contemporary of its author. But we must remember that also the *Dhp. A.* is referred to in the *V. V. A.*⁶, and a *ṭīkā* to the *Vis. M.*

¹ *Atthānaṃ sūcanato | suvuttato savaṇato 'tha sūdanato
suttānā suttasabhā-gato ca Suttan ti akkhātan ti.*

For this verse, see *Nett. A.*, fol. kai, obv., l. 3; *Sum. I.*, p. 17 sq.; *Asl.* p. 19 (in the second half *suttam* is inserted before *Suttan ti* against the metre). The words *dvādasā padāni suttam* (*Nett.* p. 1, v. 2 a) refer to it, as we are told by the *Cy.*:—*Dvādasā padāni suttan ti vuttam. Yaṃ pariyattisāsanān ti attho. Taṃ sabban ti taṃ suttan ti vuttam sakalam buddhavacanam. Byañjanaṇ ca attho cā ti byañjanaṇ c'eva tadattho ca. Yato dvādasā padāni suttan ti vuttam, idam vuttam hoti. Atthasūcanādito suttam pariyattidhammo, taṇ ca sabbam atthato dvādasā padāni: cha byañjanapadāni c'eva cha atthapadāni cā ti. Atha vā: yad etaṃ sāsanaṇṇaṇ ti vuttam, taṃ sabbam suttam pariyatti sāsanaṇṇaṇ adhippetabbā. Atthato pana dvādasā padāni byañjanatthapadasamudāyabhāvato, yathāha: byañjanam attho cā ti.* ² In *Sum.* and *Asl.* these verses are said to promote knowledge of the (sacred) texts. The metre of the whole Collection seems to have been *Aryā*. ³ See p. X n. 6. ⁴ See p. 215; 240. ⁵ *G. V.* p. 59. ⁶ p. 165, unless we have to do with an interpolation. But we know as yet too little about the habits which scholars of the *genre* of Buddhaghosa and Dhammapāla were addicted to for being

is likewise connected with the name of Dhammapāla in the G. V.

Thus, the Commentary on the Netti tends to confirm the opinion current among the Buddhists that Dhammapāla composed it. Moreover, Dhammapāla is our first and, before Dhammakitti in the fifteenth century¹, our only witness for the Netti. By him the opinion has been borne out that the Netti was preached by that Thera whom the Buddha declared as a "model to those who are qualified for setting out in detail sentences proclaimed concisely before".

In ascribing the Netti or, strictly speaking, the Paṭi-niddesa-portions of it to one single author, the Buddhists are undoubtedly right. None but one could have planned a work of such a harmonious unity as the Netti proves to be when closely examined, notwithstanding much seeming incoherency, which is mostly due to the strange mixture of exegesis and analysis in it. Its author possessed a great familiarity with the Holy Writings, and he best continued the line of those who attempted to promote the Doctrine by getting down into terms and notions. Yet, in ascribing the Netti to a disciple of the Buddha, they are assuredly wrong². The Paṭiniddesavāra, i. e. the main substance of our work, with its numerous quotations from the Piṭaka

permitted to stamp a passage like V. V. A. p. 165 an interpolation. Also in Nett. A. (fol. 4u, obv., second line) the Dhp. A. (p. 77, Fausb.) is referred to and in such a way as makes it impossible to think of an interpolation. The explanation of words which occur in passages taken from the Dhp., e. g. vv. 131; 132; 240; 325, is in Nett. A. identical with Dhp. A., only the readings are sometimes better than those in the Extracts by Professor Fausböll, and deserve special attention for a future complete edition of the Dhp. A. It is beyond doubt for me that the author of the Nett. A. has had before him the Dhp. A. of his predecessor.

¹ See p. XI n. 2. ² A partisan of them is Mr. James d'Alwis (Introd. to Kaccāyana's Grammar, Colombo 1863, p. XXVII), who likewise identified the author of the Netti

texts, is at variance with this assertion. Our second task will therefore be to show how a fiction like this was apt to grow up with respect to the author of the *Netti*.

In a *Sutta* of the *Aṅguttara*¹ we are told that, once upon a time, Mahākaccāyana was asked by the Brethren to develop before them the meaning of two couples of notions, viz. *adhamma* and *anattā*, *dhamma* and *atthā*. He propounded the meaning, and the Teacher to whom the definitions of his disciple were repeated by the Brethren admonished them to keep in mind the exposition given to them by Mahākaccāyana. Owing to the circumstance that the Buddha had approved of him, the word of the great disciple was respected in no less degree than the word of the Teacher. Another time, a stanza quoted from S. I, p. 126 was interpreted by Mahākaccāna and proved to be conformable to the doctrine of the ten *Kasinas*². Here he excelled in the exegesis of Scriptural texts, as he did before in the analytical method. More explicitly we are, both in the *Asl.* (p. 4 sq.) and in the *Man.*³, referred to the *Madhupiṇḍikasutta* (M. I, p. 108 sqq.) as the *Sutta* which has given rise to the belief that the Word of Mahākaccāyana was as holy as the Word of the Buddha. 'Ever since the Teacher had approved of him, the entire

with the disciple of the Buddha 'the distinguished member of the Buddhist Church', alluding to A. I, p. 23. He thinks it to be 'very clear' 'that Kaccāyana, the author of the *Sandhikappa* [the same person as the author of the *Netti*] was one of the eighty eminent disciples of Gotama'. 'As such' he says 'he must have flourished in the latter-half of the sixth century B. C.' (l. c. p. XXX).

¹ A. V, p. 255 sqq. The same story occurs also p. 224 sqq., where Ānanda is substituted for Mahākaccāna. It originally applied to the latter alone, of whom it is said *samkhittena bhāsita*ssa vitthārena attham vibhajantānaṃ (A. I, p. 23).

² A. V, p. 46 sqq. ³ Cf. p. 129 (ed. Colombo):—*Atha Satthā aparabhāge Jetavane viharanto Madhupiṇḍikasuttantaṃ Kaccānapeyyālaṃ* (probably S. III, p. 9 sqq.) *Pārāyana-suttanta* (?) *ti ime tayo suttanta atthupattim katvā therāṃ samkhittena bhāsita*ssa vitthārena attham vibhajantānaṃ *aggatthāne* *ṭhapesi* *ti*.

Suttanta became the Word of the Buddha', says the Asl., and infers, by way of analogy, from this Suttanta to the K. V.¹ After this procedure it is easy to understand how it came about that the Netti was raised to the rank of a sacred text. For, whosoever its author may be, he accomplished his task with great skill, reviving, as it were, the splendid gifts of Mahākaccāyana, master in the art of logical distinctions and exegetical interpretations.

In the present state of our limited knowledge of the ancient Pāli literature before the rise of Buddhaghosa, we can only say that, previously to the lifetime of Dhammapāla, Mahākaccāna was identified with the author of the Netti in the Saṃgahavāra (v. 3), being part I of our work². But how long it was before Dhammapāla, we do not know. This scholar was himself fully convinced of the fact of having before him a canonical book in that wider sense of this term which we now know, and he intended interpreting it 'by uniting the most pure Doctrine of the dwellers in the Great Vihāra with the Peṭaka'³. Unfortunately the latter (= Peṭakopadesa) has not yet appeared in print. In Ceylonese tradition it is ascribed to the author of the Netti, and in the Mandalay MS. of the Peṭ. every section bears a signature expressing the authorship of Mahākaccāyana, who is called here jambuvanavāsin, i. e. dwelling in a rose-apple grove⁴. The Peṭ. seems to presuppose the Netti⁵, but, acquaintance with its doctrines on the part of the

¹ See p. XV. ² The commentary has the following divisions (fol. kā, rev., fourth line from bottom):—Sā panāyam Nettipakaraṇaparichedato tippabhedā hāra-naya-paṭṭhānānaṃ vasena. Paṭhamam hi hāravacāro, tato nayavacāro, pacchā paṭṭhānavacāro ti. Pālivavatthānato pana saṃgahavāra-vibhāgavārasena duvidhā. Sabbā pi hi Netti saṃgahavāro vibhāgavaro ti vāradvayam eva hoti. Tattha saṃgahavāro ādito pañcagāthāhi paricchinnō . . . Vibhāgavāro pana uddesa-niddesa-paṭiniddesavasena tividho. ³ loc. cit. ⁴ See p. VIII n. 4. ⁵ I regret, for want of an edition of the Peṭ., not to be able to refer to the passages needed for the evidence. The Mandalay MS. of the Peṭ., after the usual doxology, adds Namō sammāsam-

Pet. taken for granted, it would not help us much, because both works are still floating dateless on the ocean of Indian literature¹. Therefore, in order to limit more the date of the Netti between the fifth century A. D. and the third century B. C., i. e. between the age of Buddhaghosa and the age of the later canonical Pāli books, the only expedient we have is to proceed to consult the contents of our work.

Dhammapāla has called the Netti a commentary (atthavannanā) to the 'Doctrine consisting of nine Aṅgas', i. e. to the Holy Writings. On the Scriptural basis, in fact, the various parts of the Paṭiniddesa rise. They explain the Piṭakas as a whole, though the quotations are not made from all the twenty-nine books of them. At every turn the author of the Netti draws on them in illustration and corroboration of his doctrines, but, a scheme being throughout ready in advance, the power of demonstrating comes only from the artificial interpretation carried into them. There is no passage that might not be turned to fit at last into the meaning aimed at by the author. The Netti may be styled a commentary, also because it consists of two or twice two *strata*², where both times a commentary or an

buddhānaṃ paramatthadassanaṃ silādiguṇaparamippattānaṃ. It embraces eight sections, the titles of which are ariyasaccapakāsanā, sāsanaṇaṇṇā, suttadhiṭṭhāna, suttavīcāro, hāravibhaṅga, suttatthasamuccaya, hārasampāta, and suttavibhaṅga(?).

¹ A firm point indeed would be given, if it be possible to recognize our Petaka (Petaka = Petakopadesa, as warranted by Dhammapāla) in the Petakī, to wit 'the person who knows the Petaka' of the Bharhut-Inscriptions (see Z. D. M. G. 40, 1886, p. 74) in the second or the beginning of the first century B. C. Petakī means either 'knowing the Piṭaka' or 'knowing the Piṭakas' or 'knowing the Petaka', though the juxtaposition of petakin with dhammakathika, suttantika, suttantakinī, and pañcanekeyika seems to be in favour of a more general meaning. In order to admit the meaning 'knowing the Petaka', we want such facts as would warrant this meaning against every other interpretation. ² Another question is, whether they were composed by the same author who

exegetical part in prose is preceded by verses. The Uddesavāra gives the explanation of the Saṃgahavāra, and the Paṭiniddesavāra of the Niddesavāra, and particularly the twenty-six stanzas of the Niddesa^a serve as a basis for a

made the Paṭiniddesa, or borrowed from a collection of verses already extant when a scholar, versed in the art of vibhaṅga or distinction, wrote the four parts now combined in the Paṭiniddesa, i. e. the Hāravibhaṅga, Hārasampāta, Nayasamutṭhāna, and the Sāsanapaṭṭhāna. I venture to think that the second alternative is not unworthy of earnest consideration. Taking vv. 1—26 of the Niddesa as a whole, the origin of which cannot be sought for outside the borders of scholastic learning, all the rest would be a contribution offered to his fellow-students by one whose talents arrived at a higher standard than theirs. As regards vv. 1—2; 4—5 of the Saṃgaha, they are likely to have been united originally with the verses of the Niddesa, having the metre in common with them. The Uddesa has relation only to v. 3 of the Saṃgaha, and this verse recurs in the Peṭ. (fol. cu, rev., last line but one) as an uddānagāthā. Its second half runs:—

atthārasa mūlapadā Kaccāyanagottanidditthā.

The various reading is, methinks, of no importance in comparison of the fact that Kaccāyana is said to have explained the sixteen hāras (on the meaning of this term see p. 195), the five nayas (ways of conduct), and the eighteen mūlapadas (principal causes). I am of opinion that this verse, to which the verses of the Niddesa afford the explanation or specification, took rise along with the verses surrounding it, and bore out the belief concerning the authorship of the Paṭiniddesa ascribed to Mahākaccāyana. The unknown scholar who made this Vibhaṅga, while he was going on in the traces still preserved in the Piṭaka books (e. g. S. II, p. 2; 42sq.; 44), believed himself to be analyzing the contents of verses hallowed by the memory of Mahākaccāyana, and he regarded the words of this chief disciple of the Buddha as an authority, high enough to appeal to it by the words: 'Thus spoke Mahākaccāna' or simply 'Thus he spoke'. If then a posterior generation transferred the same great name to him, attributing not only the verses, but also the prose to Mahākaccāyana, it was led, it seems, by the wish to bring both parts into an inseparable union.

disquisition and exegesis more or less free in treatment, called *Paṭiniddesa*. The terms *uddesa* and *niddesa* are sufficiently known from other Pāli books. The former means in our case 'sketch' or 'first plan', and the latter 'specification', the term *paṭiniddesa* (not in Childers) means 'coming back upon a subject', or 'setting out (the details of a specification) by way of retrospective¹ disquisition'.

For our knowledge of Buddhist terminology the *Niddesa* furnishes some remarkable specimens, and the *Paṭiniddesa* employs words many of which re-occur in the *Dh. S.* and other texts of the *Abhidhamma*, while others are not to be found in the canonical books as yet published for the P. T. S. As hitherto only one work earlier than the age of Buddhaghosa has come to our notice, I mean the *Milinda-Pañha*, it will be interesting to ascertain such words as occur in the *Netti* along with the *Mil.*², although neither the *Mil.* can be traced in the *Netti*, nor the *Netti* in the *Mil.*³

In our search after evidence as to when the *Netti* was composed or assumed the shape in which we possess it, we were greatly pleased to find the *Aryā-metre*⁴ in the *Niddesa*, and hoped that it would furnish at least an approximate date for it. The younger form of this metre⁵ which is met with there is not used earlier than the beginning of the Christian era by the Jaina writers, as my friend Professor E. Leumann had the kindness to inform

¹ That is to say, always referring to the preceding *niddesa*. ² See Appendix II. ³ I was able to detect only two passages which are identical in both works, viz. *apilāpanalakkhaṇā sati* (*Nett.* p. 28; *Mil.* p. 37), and *savitakko-savivicāro samādhi ... avitakko-avicāro samādhi* (*Nett.* p. 126; *Mil.* p. 337); but, as to the latter, we learn from *Asl.* p. 179 that it is taken from a *Piṭaka* text.

⁴ I write *Aryā*, not *Āryā*, in accordance with the Pāli form of this term traceable in the *Vuttodaya*, and I always use grammatical terms and the like, when applied to Pāli books, in their Pāli form. ⁵ See H. Jacobi, *Z. D. M. G.* 38, 1884, p. 595 sqq.

me. Accordingly, wherever the same metre occurs, e. g. in Buddhist books, it seems to point to a date posterior to the time when the canonical texts came into being. Unfortunately, however, the basis on which this reasoning rests is far from solid, because a specimen of the younger Aryā is to be found in the Creed common to the Buddhists of all countries¹. This formula is already referred to in the Bhabra Edict of king Asoka, as has been demonstrated by Professor Rhys Davids² and Professor Oldenberg³. There are several other verses, embedded in canonical texts, which are likewise written in the Aryā⁴. These are, it is true, of a later date than the aforesaid stanza, but they, too, are likely to have existed before our era⁵. Hence the Aryā of the Niddesavāra (and of the two preceding parts) does not touch the question about the age of the Netti. The very fact that it occurs in a canonical text speaks against it as a criterion of a later date.

¹ i. e. the well-known formula which occurs already in the Mahāvagga, I, 23, 5 (Vin. I, p. 40 sq.):—

Ye dhamma-hetupabhavā | tesam hetum Tathāgato āha
tesaṃ ca yo nirodho | evaṃvādi mahāsamaṇo ti.
(dhammā instead of dhammā and hetupa² instead of hetuppa² to suit the metre, see H. Jacobi, op. cit. p. 602).

² cp. J. P. T. S. 1896, p. 97 sq. ³ See Z. D. M. G. 52, 1898, p. 636 sq. ⁴ I am indebted to Professor Leumann for having called my attention to these verses, which are in part corrupted, in part distorted in the published texts where they occur, namely in Thig. from v. 400 to the end, excepting vv. 488—92, and in Jāt. VI, p. 132 sqq. (but not all verses). ⁵ Supposing the texts of the Pāli canon to have been remodelled again and again, before they assumed their final shape, I venture to advance the hypothesis that later on, when the Aryā was employed with a special predilection for *versus memoriales* of every kind (see p. XVI n. 1), the ancient formula of the Buddhist Creed came to be turned into the Aryā, being before extant only in prose. But this hypothesis would not prove right as regards the verses in the Aryā to be found in Thig. and Jāt., unless we assume that these stories were versified as late as when the Aryā had grown in favour everywhere in India.

We come to another point. The synonyms of nibbāna in the chapter entitled 'Vevacana-hāra' (p. 55) differ from the list made by Moggallāna in the *Abhidhānappadīpikā*, at the end of the twelfth century A. D. The latter comprises forty-six terms, the *Netti* fifty, and, besides, arrangement and metre are unlike in both. About half of the list in the *Netti* occurs in an *Uddāna*, forming part of the *Samyutta* (S. IV, p. 373)¹, and so it is to be expected that the remainder also will be traced.

Last not least, a number of allusions which occur in the *Netti* are to be examined.

(1) It alludes to certain opponents, ironically called 'the venerable ones' (p. 52). These are said to decry the 'Noble Eightfold Path' and to sympathize with the upholders of false doctrines². Our author must have had a special reason for making this digression. Apparently, it was suggested to him by the words saying that one who holds true doctrines has abandoned false ones. Obviously, these opponents were members of the Buddhist Church, otherwise the author of the *Netti* would have stamped them with 'ito bahiddhā'. At another passage of his work (p. 110), he had stamped with this mark those outside the Church. These people, he says, do not value the happiness of a calm mind, and like more to obtain happiness (*sukha*) by trouble (*dukkha*), their maxim being:— 'Whosoever indulges in sensual pleasures, causes the world to grow and so produces much merit.' Similar maxims have been held by all those who, in order to raise the standard of worldly life, were ready to extol the merits of one who is begetting children. I know of no passage in Brahmanic literature which fully coincides with that

¹ S. IV, p. 368 sqq. indeed is written for the purposes of a *Nighaṇḍu*, and an earlier instance than this is hardly to be found. The author of the *Netti* was well acquainted with the *Nighaṇḍu*, nevertheless I decline to accept Mr. James d'Alwis' opinion (*Introd. to Kaccāyana's Grammar*, p. 105): 'It (the *Nettipakaraṇa*) combines a commentary with a Dictionary'. ² ? K. V. p. 599 sqq.

in question. Only in a sentence from the *Mahābhārata* (Udyoga P. 37, 50) we have a remote parallel to it, for we read there:—

Yo dharmam arthaṃ kāmāṇ ca yathākālaṃ niṣevate
dharmārthakāmasamyogaṃ so 'mutreha ca vindati.

However interesting these polemics are, we cannot use them as an argument for the date of the *Netti*. Perhaps further search into the vast bulk of Indian literature will shed some additional light on at least the last quotation, which taken by itself is not lacking in clearness.

For want of more important details I make a point of referring also to minute ones.

(2) If we compare the *Aṭṭhāna-Vagga* (A. I, p. 26sq.), i. e. the chapter on things that will never happen and on such things as will do so, with the parallel passages in the *Netti* (p. 92sq.), we shall easily observe a great number of divergencies between one and the other exposition. For our purpose the enlargement of the original list by some new categories has a special interest, because we discover in the neighbourhood of the person who causes divisions among the Brethren 'the wicked-minded one that breaks open Topes'. Also in the *Mahāvastu* (I, p. 101) we find a speech addressed by the Thera *Kātyāyana* to *Kāśyapa*, where the actions not performed by the *Bodhisattvas* and those performed by them are pointed out in verses one of which (v. 4) runs as follows:—

Samghaṃ ca te na bhindanti na ca te stūpabhedakā
na te Tathāgate cittaṃ dūṣayanti kathaṇ cana.

When the canonical Pāli texts were compiled, schisms had already divided the *Samgha*, but no profanations of Topes had been committed at that time. Afterwards, when the *Netti* and *Mhv.* were composed or brought into their present shape, profanations of the aforesaid kind seem to have occurred frequently. From the juxtaposition of the *thūpabhedaka* with the *samghabhedaka*, however, we may conclude that not wars and persecutions, but acts of violence, prompted, it seems, by the longing for relics, stood before the eyes

of the Buddhist writers. Just as the decrees of Christian Councils against robbers of relics clearly prove that at their issue such deeds were not rare, so also the wish to stigmatise those who break open Topes betrays the frequency of these profanations.

Now, the first instance of 'opening' Topes is mentioned by the Chinese pilgrims Fâ-Hien¹ and Hien-Tsiang² of king Aśoka. The king's motive was not bad; he was desirous only to distribute relics of the Tathāgata. According to Hien-Tsiang, another Indian ruler, Mahirakula, king of Kashmir, who lived some centuries before him³, broke open, or more rightly *overthrew* the Stūpas⁴, exclusively led by fiendish cruelty. I need not say that it is impossible to find an allusion to the second account in the Mahāvastu and in the Netti. Before the incident happened to which it refers, both works had long been in existence. Nor do the passages quoted, any more than texts of later origin, contain an allusion to king Aśoka. The Buddhists did not refrain from giving judgments upon this king, but they gave them openly and frankly, whereas they avoided allusions, which always look ungentle and put out of humour. In my opinion, the statement, as regards opening Topes, supplies a valuable document proving that there were many who had no scruples about the means how to acquire relics. But if we are asked about what we have got for the date of the Netti, we answer that, since no other work, earlier than the Mahāvastu and the Netti, is known in which those are disapproved of who break open Topes, and since the date of the Mahāvastu can be fixed by its

¹ J. Legge, *A Record of Buddhist Kingdoms*, p. 69sqq.

² S. Beal, *Buddhist Records*, II, p. 160. ³ loc. cit. I, p. 167 (On the date of Mahirakula, cp. also p. 119 n.). Rhys Davids places the invasion of Gandhāra by this king in about 300 A. D. (see J. P. T. S. 1896, p. 87). ⁴ loc. cit., p. 171. ⁵ In the shorter Sanskrit Dictionary by Böhtlingk stūpabhedaka is quoted from the Kāraṇḍavyūha (94, 23), a Mahāyāna-Sūtra. — In the K. V. p. 472 some sorts of irreverent behaviour against Topes of the Buddha are mentioned.

relation to other Sanskrit texts, chiefly to the Lalitavistara, we are not wholly deprived of all means to date the Netti. Therefore, unless future research prove me wrong, an approximate date for the Netti will be the time about or shortly after the beginning of our era¹. I do not go so far as to maintain that the sentence in the Netti, as regards breaking open Topes, has been modelled after the Mahāvastu. On the contrary, I believe that the identical statement in both works is the reflection of what then was the *sententia communis* among Buddhists². A link once having been found out, it is interesting to observe that there is withal a literal agreement between the two works respecting a stanza which in the Pāli books has been traced as yet only in a slightly different form³. But let us never forget that the Netti and the Mahāvastu are independent of each other, so that coincidences such as those referred to and even more⁴ may be regarded as a mere hazard.

¹ As my space is limited, I cannot dwell upon the subject with due length. But suppose that the compilers of the Mhv. were acquainted with the Lal., as they are likely to be, we have a *terminus ante quem non* for it, because the date of the Lal. can be ascertained with pretty certainty, being as old as the second or the first century B. C. The Mhv. itself is prior to the Buddhacarita of Aśvaghosa as well as to the Saddharma-Puṇḍarīka, the latter book having been translated into the Chinese for the first time under the Western Tsin dynasty A. D. 265—316 (cf. A Catalogue, by Bunyiu Nanjo, No. 136). ² As regards the Netti, we have an evidence of its author's zeal for the worship of the Topes on p. 140 sqq. ³ See p. 12, where, however, Sum. I, p. 52 is omitted. Instead of *ratto* the readings are *kuddho* and *luddho*. ⁴ A further parallel is, I suppose, given in the expression *buddhānussatiyaṃ vuttam* (at p. 54) where *buddhā* looks like the name of a dhammapariyāya, as it is actually called in Mhv. I, p. 163, 11, *dhamma* being, of course, what Aśoka probably has meant by *dhammapaliyāyāni* in the Babhra Edict, and Senart fitly has rendered '*morceaux religieux*'. I am not unaware of the existence of the six *anussatiṭṭhānas* in the canonical Pāli books (cf. A. III, p. 284) as well as in the Lal. (p. 34 sq.); but, in order to say that something is told

Moreover, it has not yet been made evident whether the *Netti* is anterior to the *Mahāvastu* or posterior to it.

To answer this question, an eastern scholar probably would remind us of the statement made by *Dhammapāla*, who says that he had restored a pure text 'by rejecting such readings as had crept into it by careless writing' (*pamādalekham vajjetvā*).

This statement, however, harmonizes with the belief that the *Netti* was composed by *Mahākaccāna*, only if, at the same time, we assume that *Dhammapāla* lent a meaning to the tradition which it never pretended to have; in other words, that the *Piṭakas* and *Aṭṭhakathās* as well as the post-canonical books were reduced to writing in the reign of *Vaṭṭagāmini* in the last century B. C.¹ But *Dhammapāla* nowhere says that the *Netti* was written down in a book² at such an early date, nor does he maintain to have made use of 'the ancient commentary' (*porāṇaṭṭhakathā*) for the *Nett. A.*, while this is expressly stated by him in the Introduction to the *Cy.* on the *V. V.* and *P. V.* He tells us that the *Netti* was handed down by a series of teachers, but he omits saying that it was done so orally (*mukhapāṭhena*) or by letter, or (for we are open to choose) both orally and by letter. For my part, I hold the last,

in the *buddhānussati*' (and likewise in the *dhammā*°, *saṃghā*°, *sīlā*°, *cāgā*°, thus only five), the author of the *Netti* appears to have been familiar with the idea of short texts or formulae, known by the name of *buddhānussati* (skr. *buddhānusrṃti*) etc. — Moreover, in *Mhv.* I, p. 34, 4. 5; II, p. 419, 4. 5, the terms *punjabhāgiyā*, *phalabhāgiyā*, and *vāsanābhāgiyā* correspond to those in the *Netti* (*passim*), but the group in which they appear there is enlarged by several others.

¹ *Dīp.* XX, 19 sqq. ² If, nevertheless, the *Ṭikā* has meant this by *potthakārūḥhakāle*, we are justified in withholding our assent to an opinion not borne out by the statement of *Dhammapāla*, although involved in his belief of the origin of the *Netti* in the age of the Buddha, and contradicted by the *Dīp.*, which expressly says:—*piṭakattayapālīn ca tassā aṭṭhakatham pi ca* (*potthakesu likhāpayum*).

because the words about the careless writing, as I interpret them, have reference to the text of the *Netti* and not to the canonical books which *Dhammapāla* intends to adduce. He says:—

I will make a commentary. Rejecting the carelessly *written* text, I shall completely fix the *sacred* text (of the *Netti*) for promoting instruction. As the Doctrine of the Teacher along with its interpretation will last and the investigation of the lions of former scholars cannot faint, I have plunged into the five *Nikāyas* and united with the *Peṭaka*, as far as possible, the most pure doctrine of the dwellers in the Great *Vihāra* (which is) unmixed with and unstirred by (sectarian views, which is) full of subtle investigations.

The commentary on the *Netti* by *Dhammapāla* is in no way, I repeat it, a reconstruction. It has not been preceded by any other commentary on the same work either in Sinhalese or in Pāli. Thus, if examined closely, the statement made by *Dhammapāla*, and in spite of apparent inconsistencies inherent to it, points to the beginning of our era or thereabouts as the presumable date for the *Netti*.

Another method to find an answer to the aforesaid question, and a more convenient one, at least to our western needs, is to gather within the compass of our work such indications as are apt to bring the date of it into more narrow limits. One indication is given in the ideas clustered about the terms *sa-upādisesā-nibbānadhātu* and *anupādisesā-nibbāna*¹, which Professor Oldenberg dealt with nearly twenty years ago². The later development of these ideas is represented by the *It.* (p. 38 sq.; cf. p. 121). Here the former of the two terms designates that state of perfect holiness where the *khandhas* still endure, the latter denotes the total extinction of existence when no *khandhas* remain. Such, however, was

¹ As to the text, see p. X sq. ² See *Buddha* (1881), p. 432 sqq.

not the primary notion as laid down in these terms; but, since at present we have not to do with their development, but solely with the ultimate notion they have reached in the Piṭakas, we dismiss the discussion about this subject. The notion as coined in the It. was since then never given up, notwithstanding many passages in other Piṭaka books which are in favour of the earlier notion. On the other hand, as one of the principal exigencies of a text-book is to simplify, it will not be surprising to find simplifying tendencies in the Netti, though it be called and really *is* a pakaraṇa, i. e. a treatise. Thus, the definition of sa-upādisesā-nibbānadhātu and anupādisesā-nibbāna° on p. 38 of our work¹ is more simple and precise than the definition or rather description of both states in the It. Besides, as a thorough acquaintance of the Netti with the ethico-psychological notions of the later canonical books, especially with the Dh. S. and most probably also with the K. V. can be taken for granted², the earliest date for it would be the last third of the third or the first third of the second century B. C. But from another indication in the Netti we shall see that this date can hardly be maintained.

(3) Through the Buddhist literature without distinction of language and age there is scattered an aggregate of technical terms in number of seven, viz. the four Earnest Meditations, the fourfold Great Struggle, the four Roads to Saintship, the five Organs of the moral sense, the five

¹ The definition on p. 38 is not contradicted by the statement on p. 92 that a sāvaka who is sa-upādisesa never can reach the anupādisesā-nibbānadhātu, for here is only said that one must be sa-upādesesa before becoming gifted with the anupādisesā-nibbānadhātu, and this is quite consonant with the later doctrine on the sa-upādisesā and anupādisesā-nibbānadhātu. Similar statements occur, e. g. A. III, p. 441 (No. XCVIII). — Nett. p. 109 by anupādiseso puggalo is meant the man who has left behind himself every sort of distress and realized that state where there is no distress at all, i. e. nibbāna in its fulness or the anupādisesā-nibbānadhātu. ² See Appendix II.

moral Powers, the seven forms of Wisdom, and the Noble Eightfold Path. In the Piṭakas, and in books of as late a date as the Milinda¹, they are enumerated, but neither the sum total is added nor a collective name of them². For brevity, I only refer to M. P. S. III, 65 (cf. S. B. E. vol. XI, p. 62 n. 2) and to Mil. p. 37; 330; 335; 358. For the first time they appear under the designation of bodhipakṣadharmā in the Lalitavistara (p. 8; 218)³, but even here no sum total is given, and in the latter of the two passages ariyasatya is inserted between smṛtyupasthāna etc. and the collective term [sarva]bodhipakṣadharma. To account for this insertion, either we have to assume an interpolation or to suppose that the number of the bodhipakṣadharmanas was not circumscribed at the time when the Lal. came to being and so could be increased to one's liking. Although it may be perplexing to see bodhipakṣadharma first applied to an aggregate of seven terms and then to the same aggregate one added, nevertheless, and chiefly for want of an express statement respecting the number, I am disposed to impute an incongruity like this to the work in question. In the Saddharma-Puṇḍarīka⁴ for the first time we meet with the term saptatrimśa bodhipakṣikā dharmā, and with its Pāli equivalent in the commentaries of Buddhaghosa⁵. This term since then has

¹ They are not mentioned at all in the Mhv. ² In the Suttavibhaṅga (cf. Vin. III, p. 93; IV, p. 26) maggabhāvanā is said to embrace the above named categories. ³ Moreover, they form part of the 108 Dharmāloka-mukhas (Lal. p. 38sq.). Here the four last classes are detailed, and the two former are identical except in name. ⁴ See S. B. E. XXI, p. 420, n. 1. ⁵ E. g. Dh. p. 180; 201; 209 (on p. 273 saptatrimśa is missing). Also Dhammapāla when commenting upon Scriptural texts uses this term, e. g. Nett. A. (fol. dhā, obv., second line):—Saddahāno ti (cf. S. I, p. 214, quoted in the Netti, p. 146) yena pubba-bhāge kāyasucaritātibhedena aparabhāge saptatrimśa bodhipakkhiyātibhedena dhammena arahanto buddha-paccakabuddha-buddhasāvaka nibbānam pattā. Cf. also the passages on p. 197; 261. In the Peṭ., a work of a later date

got into use in Buddhist schools. The *Netti*, however, refers to forty-three (*tecattālisa*) *bodhipakkhiyā dhammā* (p. 112), i. e., according to *Dhammapāla*, to the usual thirty-seven *plus* the six *Saṇṇās* (the thought of impermanence, of suffering, of non-existence of a Self, of abandonment, of indifference, and of complete cessation). We have for this a twofold explanation. Either the author of the *Netti* took no notice of the current term intentionally, or he believed himself free to add a further category to the usual number of seven. The latter supposition seems to be more in harmony with what we have learned from the *Lal.* as well as with the fact that, as soon as terms are settled, diversity in using them at once ceases. Hence I conclude that the *Netti* was composed at a time when '*bodhipakkhiyā dhammā*' was already in use¹ as a term for certain categories relating to the highest Wisdom, but when the number of these categories was still unsettled, that is to say, it came to being about the beginning of our era or shortly later.

The name of the author of the *Netti*² became forgotten in the course of time, and a fictitious name has intruded, or his true name was *Kaccāyana* and this was afterwards changed into *Mahākaccāyana*, the name of one of the chief disciples of the Buddha. He is, however, altogether different from the grammarian *Kaccāyana*³,

than the *Nett.*, the term occurs on fol. 7a, obv., fourth line fr. b., and fol. 7am, obv., third line.

¹ An incontestible evidence of their having been known to the author of the *Netti* is given on p. 31, where seven categories are enumerated and summed up by *bodhaṅgamā dhammā bodhipakkhiyā*. ² In the *Sās.* p. 33 (cf. also p. 99, 116) the author of the *Netti* is left unnamed.

³ See Note on the Pāli Grammarian *Kaccāyana*, by G. E. Fryer, with some remarks by R. Hoernle (Calcutta 1882). Fryer comes to the conclusion 'that *Kaccāyana* (whom he identifies with the Ceylonese *Sāriputta* against the traditional ascription of the grammar in question to an Indian *Kaccāyana*) lived in or about the twelfth century of the Christian era.' Without entering into the

who likewise was regarded as identical with Mahākaccāyana¹.

The tradition of the North has preserved the name of a Kātyāyana or Kātyāyaniputra, author of the Jñānaprasthāna, one of the seven Abhidharma-books mentioned by Vasubandhu in his Abhidharma-kośa². Hien-Tsiang, too,

discussion, I only say that I reject the hypothesis of a mistake, on part of the Ceylonese with respect to Sāriputta, built up by Fryer; and, in my opinion, also Hoernle was mistaken, when he believed that a certain Kātyāyana, mentioned by Hien-Tsiang (see p. XXXIV n. 1), might have been the Grammarian.

¹ See d'Alwis, *Introd.* p. XXX (cited above p. XVII n. 2); p. LXXII, where he writes:—I incline to the opinion that this Pali Grammar [the Sandhikappa] was written by Mahā Kaccāyana in the latter half of the sixth century B. C. — d'Alwis refers (p. XXII) to a Tikā to the *Āṅguttaranikāyatthakathā*. The passage quoted therefrom runs:—Mahākaccāyanatthero pubbapatthanāvāsena Kaccāyanapakaraṇaṃ (the grammar?), Mahānirutti-pakaraṇaṃ Nettipakakaraṇaṃ cā ti pakaraṇattayaṃ saṃghamaññhe pakāsesi. But in the *Man.*, when there is related how Mahākaccāyana in a former birth, while he was making a firm resolve, aspired to the same distinction as he had seen the Teacher confer upon a certain Bhikkhu, no mention is made of vyākaraṇa and nirutti; nor did the Master promise him anything of the sort, but only he addressed him, saying:—'Afterwards, at the end of a hundred thousand of aeons, the Buddha, Gotama by name, will be born; in his Doctrine you will become the chief of those who explain in detail the meaning of what is concisely expressed'.—I must, however, not omit to note that the words at the beginning of our chapter, viz. aññe kira Tathāgatassa saṃkhepavacanāṃ atthavasena vā pūretuṃ sakkonti vyañjana-vasena vā, ayaṃ pana therō ubhaya-vasenāpi sakkoti, tasmā aggo ti vutto, may possibly have supported the opinion that Mahākaccāyana, at the same time, was a very good exponent of the Doctrine and an excellent grammarian. In the *G. V.* p. 59, beside the works attributed to Mahākaccāyana by the aforesaid Tikā, three more works are mentioned, i. e. Cullanirutti, Peṭakopadesa, and Vaṇṇanīti, whereas in the *Sās.* (p. 75, 77, 110, 111) the Grammar alone is mentioned. ² See E. Burnouf, *Introduction*, p. 447.

refers to the Jñānaprasthāna or Abhidharmajñānaprasthāna-śāstra by Kātyāyana, and says that it was composed three hundred years after the Nirvāṇa¹, viz. about the beginning of our era, if we adopt 400 years before Kaniṣka as the date of the Nirvāṇa. Two Chinese translations of the same work exist, as will be seen from Bunyu Nanjio's Catalogue *sub* Nos. 1273 and 1275. Already thirty-seven years ago, d'Alwis rejected the opinion that the reputed author of the Abhidharma-book may be identified with the grammarian Kaccāyana² whom he believed to have lived in the sixth century B. C. Nor have we better evidence to identify the author of the Netti with the author of the Jñānaprasthāna. For the author of the Netti belonged to the Theravāda school, to which the Ceylonese almost exclusively adhered as well as many Buddhists in Southern India. The author of the Jñānaprasthāna, on the contrary, adhered to the Sabbatthi-(Sarvāsti-)vāda school, one of the two branches into which the Mahimsā-sakā were divided. In other words, the former was an orthodox, but the latter a schismatic (bhinnaka), to use the distinctions of the K. V. A. p. 2 sq.

It remains for me to add a few words about the materials upon which the present edition is based. These are the following MSS.:—

- B.: palm-leaf MS. of the India Office, in Burmese characters (see Catalogue of the Mandalay MSS. in the India Office Library, by Professor V. Fausböll: J. P. T. S. 1896, p. 41);
- B₁: palm-leaf MS. of the India Office (Phayre Collection), likewise written in Burmese characters (see Catalogue of the Pāli Manuscripts in the I. O. L., by H. Oldenberg: J. P. T. S. 1882, p. 61);

On the relation of the Jñānaprasthāna to the Pāli Abhidhamma-book Paṭṭhāna (four vols. in the King of Siam's Edition) we have, of course, no information.

¹ Cf. Beal, *op. cit.* I, p. 175. ² See *Introd.* p. XXXII.

S.: paper MS. (bought from W. Subhūti by Professor Rhys Davids, 1894), in Sinhalese characters.

These three MSS. contain the text of the Netti alone.

Com.: palm-leaf MS. of the India Office in Burmese characters (see J. P. T. S. 1896, p. 41).

This MS., from which I have noted readings whenever they might be hoped to contribute to a better understanding of the text, contains the Commentary on the Netti by Dhammapāla.

Besides, I have taken into consideration, but occasionally only, a palm-leaf MS., in Sinhalese characters, of a *Ṭikā* to the last-named commentary, which was kindly lent to me by Professor Rhys Davids.

This *Ṭikā* seems to be identical with a book registered in the Catalogue of the Mandalay MSS. by Professor Fausböll, p. 42. At least, both begin with the same phrases, although they end differently, and the number of leaves¹

¹ In a postscript to the Mandalay MS. we read *Netti-atthakathāya Lmatthavannaṇā niṭṭhitā* (see J. P. T. S. p. 42). The *Ṭikā* which I have before me has a longer postscript, and this runs:—*Nettiyā atthavannaṇā Samantapālanāmena caritā Mahādhammarājaguru-nāma Mahārājatherena racitā jinaputtānaṃ hitakarā Nettiyā vibhāvanā chabbisādhikānavasate Sakarāje (1575 A. D.) savaṇamāse (sā°) sukkapakkhe navadivase suriyuggamanasamaye samattā.*

*Saddhasattutamo nātho loke uppajji nāyako
sambuddho Gotamo jino anekaguṇālamkato.*

Sāsanam tassa seṭṭha(m) vassasatādhikam dvisahassam, yadā pattam nimmalavaddhakam subham, tadā bhūmissaro Mahādhammarājā mahiddhiko

*Ānakketasāre(?) ti rājāno anuvattake
laddā steje (? setacchatte) vare loke vimhayaajānane
appamatto mahāviro puññaṃ katvā hi modati.*

*Tasmim vasse sāvaṇe māse candimadivase suriyuggamane
kāle niṭṭhitā vibhāvanā.*

*Yattakam sāsanam thitam tattakam racitam mayā
thātu Netti-vibhāvanā jinaputte hitavahā.*

Iti tam racayanto puññaṃ adhigatam mayā.

Hontu tassānubhāvena sabbe vimuttirasabhā (°rassabhā)

in the MS. of Professor Rhys Davids far exceeds that of the Mandalay Collection¹.

A colophon of the former says that it was composed in the last third of the sixteenth century A. D. in Burma by Samantapāla, in the reign of king Mahādhammarāja².

The text of the Netti in all three MSS. represents the *textus receptus* as authorized by Dhammapāla. Of the various readings which he discusses at different places, only four are supported by a MS. of the text of the Netti³.

Vitorājadeviputta-nattā ca saṇṭikā (sahajā^o)

sabbe rājjasukhe tathā caranta (°tu) caritaṃ sukhi.

(I join in this wish most heartily).

Devo kāle vassatu, sabbo rājjato jano sukha(m) aññam-
aññam ahimsanto piyo hotu, hi kālava (°vā) hoti. Siddhi-
r astu. Nimi (?).

Ayaṃ Nettipakaraṇaṭikā London-nāma nagare pālipoṭṭha-
kasamāgamāyattamūlena Lamkādiṇe Gālanagare Edmaṇḍ
Guṇaratna-Ātapattunāmena Mudalindena mayā buddhassa
Bhagavato parinibbānato timsuttaracatusatādhikadvisahas-
sesu atikkantesu ekatimsatime samvachchare (A. B. 2431;
A. D. 1888) likhāpetvā pahitā ti dāṭṭhabbam.

¹ The latter has 111 leaves, each leaf with 9 lines, the former has 203 leaves, with 8 lines, seldom 7 to the leaf.

² ? Sihasūradhammarāja, whose Burmese name was Nyaung-Rām-Meng. A new Ṭikā (abhinavaṭikā), called Peṭakā-lamkāra, was composed by Nāṇābhīśāsanadhaja towards the close of the eighteenth century A. D. (cf. Sās. p. 134).

³ I subjoin a list of these various readings, following the pages of the present edition:—

- 1) p. 1, v. 1 b. sadā naramanusso ti keci paṭhanti, taṃ na sundaraṃ.
- 2) p. 1, v. 1 c. Āpare pana taṃ tassa sāsanaṇṇaṇ ti paṭhanti. Tesam matena yaṃ-saddo sāsanasaddena samānādhikaraṇo ti dāṭṭhabbo. Idam vuttaṃ hoti: Yaṃ sāsanaṇṇaṇ salokapālo loko pūjayaṇti namassati ca, taṃ sāsanaṇṇaṇ viduhi nātabban ti. Imasmiṇ ca naye lokapālasaddena Bhagavā pi vuccati, Bhagavā hi lokagganāyakattā nippariyāyena lokapālo, tasmā tassā ti lokapālassa Satthuno ti attho.
- 3) p. 1, v. 1 d. viduhi neyyan ti pi paṭho. Tassa paṇḍi-tehi saka-parasantānesu netabbam pāpetabban ti attho.

Yet, it must be borne in mind that, since not every word and phrase of the *Netti* has been embedded in the *Cy.*,

- Tattha attasantāne pāpanaṃ bujjanāṃ, parasantane bodhanan ti daṭṭhabbāṃ.
- 4) p. 1, v. 3 d. Kaccāyanagottaniddiṭṭhā ti pi pāṭho (cf. p. XXI n.).
 - 5) p. 1, v. 4 b. Keci nayo cā ti paṭhanti, taṃ na sundaraṃ.
 - 6) p. 2, l. 15. Gatā ti nātā, matā ti attho, so eva vā pāṭho.
 - 7) p. 3, v. 1 a. Keci assādādinavato ti paṭhanti. Taṃ na sundaraṃ.
 - 8) p. 3, v. 3 c. adopts yuttāyuttaparikkhā for yuttā-yutti° (cf. p. 201).
 - 9) p. 3, v. 6 c. pubbāparena sandhi ti pi pāṭho (borne out by B.).
 - 10) p. 4, v. 19 b. Keci saṃkilese ti pi paṭhanti (borne out by B., S.).
 - 11) p. 4, v. 20 c. olokayate te abahī ti pi pāṭho (for manasā volokayate, cf. p. 208).
 - 12) p. 4, v. 21 b. ukkhiṇṇa yo samāneti ti pi paṭhanti (cf. p. 208).
 - 13) p. 4, v. 22 b. adopts disālocanato for disālocanena (cf. p. 208).
 - 14) p. 4, v. 23 ab. Keci pana ākāra-pada-byañjana-nirutti yo ca niddeso ti paṭhanti.
 - 15) p. 5, v. 26 c. adopts saṅkalayitvā for saṅkhepayato (cf. p. 210).
 - 16) p. 8, l. 1. has samuṭṭhito instead of sambhavati (cf. p. 212).
 - 17) p. 8, l. 8. Imāsu dviṣu paññāsū ti pi paṭhanti.
 - 18) p. 10, l. 23. Yathā kiṃ bhaveyyā ti pi pāṭho.
 - 19) p. 14, last line. adopts avijjāvasesā for avijjā niravasesā (cf. p. 214 sq.).
 - 20) p. 15, l. 29. imehi catūhi indriyehi ti pi pāli (cf. p. 215).
 - 21) p. 15, last line. padhānan ti pi pāṭho (cf. p. 216).
 - 22) p. 18, l. 8. paṭighaṭṭhānīyesū ti pi pāṭho.
 - 23) p. 48, last line but one. Keci pana ten' eva brahmacariyenā ti paṭhanti. Tesāṃ matena siyā tassa (scl. atṭhasamāpattibrahmacariyassa) paṭikkhepo.
 - 24) p. 49, l. 6. Ye pana ten' eva brahmacariyenā ti paṭhanti, tesāṃ ayam pāṭho:—Vāsanābhāgiyaṃ nāma suttam: dānakathā, silakathā, saggakathā, puññavi-

a *textus receptus* can only be spoken of so far as passages, sentences, words, etc. of the Netti have passed into the Cy. Another reservation is to be made with regard to the quotations from the Holy Writings. These have readings of their own, which are peculiar to our text and perhaps due to a different recension, and others, which occur also in the MSS. of the canonical books. I hold that, from the textual point of view, they are a medley of readings coming from more than one quarter. For a history of the text of the Netti they can be set aside, whereas the history of the text of the Piṭakas is all the more concerned with them.

There remain, of course, a great many readings which have sprung from negligence on part of the copyists. All MSS. including the Cy. partake of them, but B. and Com. in a less degree than B₁ and S. Taking into account all sorts of errors, the latter two presuppose a MS. from which both directly descend, and which probably had its home in Burma. The best MS. of our text is B., and the MS. from which it descends is the ancestor, direct or indirect,

pākakathā ti . . . Tattha katamo pāṭho yuttataro ti? Pacchimo pāṭho ti (i. e. the reading of the text); niṭṭham gantabham, yasmā Nibbedhabhāgiyam nāma suttaṃ: yā catusaccapakāsanā ti vakkhati, na hi mahāthero sāvasesaṃ katvā dhammaṃ desesi ti.

25) p. 49, l. 25. mentions the reading avitarāgehi, borne out by B₁ (cf. p. 223).

26) p. 52, l. 4. vādānupātā ti pi pāṭho, vādānupavattiyo ti attho.

27) p. 99, l. 6. purā aniyataṃ samatikkamati ti pi pāṭho.

28) p. 108, l. 8. paccāgamanan ti pi pāṭho.

[29) p. 137, l. 17. yājayogo ti pi pāṭho, dānayutto ti attho.

30) p. 146, l. 5, fr. b. viratto ti pi pāṭho.

31) p. 172, l. 20. pakuppeyyum ti pi pāṭho.

32) p. 176, l. 8. silakkhandenā ti pi pāṭho.

33) p. 189, l. 3. maggaṃ jānāti hitānukampī ti pi pāṭho.]

The last five Nos. refer to readings of canonical texts quoted in the Netti. Of these No. 30 is borne out by the MSS.

of the MS. from which B₁ and S. descend. We hereby best account for errors which B. has in common partly with B₁ and partly with S. Upon the whole, there is little room for variations, provided that we restrict ourselves to the Netti, properly speaking.

Variations in spelling which occur in the MSS. are fitly avoided by my adopting one mode of spelling throughout. As a rule, I gave preference to the spelling of the Sinhalese MS. of which, however, the agreement with the Burmese spelling is greater than we are generally prepared to expect. E. g., it always has *by* instead of *vy*; it sometimes spells *gandha* (bond), not *gantha* as in other Sinhalese MSS. As to spelling, consistency would be sought for in vain in one and the same MS., and I, too, may be guilty of one inconsistency or another¹. But let me not be understood to have corrected indiscriminately and

¹ E. g., in spelling the nasal before a guttural.—A *cruz* of our Burmese MSS. is the correct spelling of *tt*, which is mostly confounded with *tth* because of their likeness in the Burmese alphabet. On p. 23 and 38 of the present edition, the words *aññatta* (*anyatā* or *anyatva*) and *ekatta* (*ekatā* or *ekatva*) compel me to become more detailed on their behalf. At p. 23, B. and B₁ have the spelling *tt* and *tth* one beside the other, S. has always *tt*, as in the Sinhalese alphabet *t* and *th* are quite unlike. The Commentary (fol. nau, obv., fourth line from bottom) gives the following explanation to p. 23:—*Aññattham* (*sic*) *tadaññam pi byañjanato gavesitabban ti attho*. *Imesam dhammānam atthato ekattan* (*sic*) *ti imam ev' attham Na hi yujjati ti ādinā vivarati ... Tena icchātaṇhānam atthato ekattam* (*sic*) *vuttam hoti ti*. *Etena na hi yujjati icchāya ca taṇhāya ca atthato aññattan* (*sic*) *ti yathā idam vacanam samatthanam hoti, evam* [MS. *eva*] *icchā vipariyāye āghatavatthūsu kodho upanāho ca uppajjati ti idam pi samatthanam hoti*. *Na tathā jarāmarānavipariyāye ti jarāmarānatāhānam atthato aññattam* (*sic*) *pi samatthitam hoti ti etam attham dasseti Imāya yuttīyā ti ādinā*. *Yadi icchātaṇhānam atthato anaññattam* (*sic*), *atha kasmā ...* And to p. 38 (fol. co, last line) it says:—*Yadi pi atthato* (*sic*) *ekam, desanāya pana viseso* (i. e. *aññatta*) *vijjati ti dassetum Api cā ti ādi vuttam*. In point of fact, the difference between

without paying attention to the fact that, in course of time, spelling, too, undergoes variations. Thus, e. g., the correct spelling of the participle of necessity in *iya* is nearly extinct and displaced by *iya*, whereas the passive in *iya* or *iyya* is still preserved, at least in most cases. I suppose that the scribe of the Sinhalese MS., who had before himself either a Burmese pattern or a Sinhalese made after a Burmese, was induced to spell differently by what he bore in his memory and hand from antecedent exercises.

As regards the metre, I have removed irregularities in number or quantity of syllables whenever I could do it without altering much the traditional form. Ślokas, the metre of which may be cured by dropping a syllable, e. g. *am* before a vowel in the next word, *iy* instead of *y*, are, in my opinion, not to be freed from their irregularity, because they were intended to be sung, and it is easy to contract two syllables (or to protract one) while singing. There are instances, however, where our endeavour to cure the metre is necessarily stopped. Thus, e. g., we meet with supernumerary words and many other inconveniencies, which it is better to leave untouched.

I have taken pains, in order to trace the very numerous quotations from the sacred texts which are interspersed in the *Netti*, especially in the *Sāsanapaṭṭhāna*-portions of it. For about the first half of the work, I am glad to say, Professor Rhys Davids has facilitated my labours by having ably annotated in his MS. nearly thirty references. In spite of this kind aid and my own repeated perusal of the printed *Piṭaka* books, I have to confess many failures. May others succeed better, and I have the comfort — *πόνος δ' ἐδόλεγ'*! I omitted to refer to such passages as are very frequent in our Pāli books and therefore familiar to all scholars, and I have marked with 'Cf.' passages of which the text referred to does not present an exact

anyatā = *aññatta*, and *anyārtha* = *aññattha*, *ekatā* = *ekatta*, and *ekārtha* = *ekattha* is a very small one.

parallel. All quotations from the Sacred Scriptures are printed in italics.

The Commentary on the *Netti* by Dhammapāla fills 187 leaves, 9 lines to the leaf, and so I had the alternative to give either nothing or extracts from it in good number and selection. It is precisely the latter that we need for the understanding of the *Netti*¹. My only MS. of the Cy. was the Mandalay MS., but, as it is a very good and well-written copy, and other copies are rare, I hazarded, methinks, nothing in holding to it alone.

There is in the commentary on the *Hārasampāta*² an additional discussion³ about the sixteen *hārasampātas* which covers fol. 7a, rev., first line till fol. 7o, obv., fourth line. It is headed by Dh. v. 2, and immediately the question is put *Tattha katamo desanā-hārasampāto*? That is to say, it substitutes for the *Hārasampāta* of the *Netti* an independent analytical research, in which only the framework of the *Netti* is retained. I deem it important enough to subjoin it in an Appendix. The Extracts from the Cy. are printed with all orthographical peculiarities of my MS., and if corrections were needed, the incorrect form is always put in the foot-notes.

In conclusion, I have to offer my sincere thanks to the authorities of the India Office Library for their having lent me three MSS., and to Professor Rhys Davids for his kindness in allowing me the use of two MSS. in his possession. I wish also to thank my friend Professor Leumann, who by helping me over some metrical difficulties in the first pages has laid me under much obligation.

Würzburg (Bavaria).
September 1900.

THE EDITOR.

¹ An asterisk in the margin indicates that the Cy. is to be consulted. ² It closes thus (fol. 7a, obv., last line):—*Sesam ettha parikkhāra-samāropana-hārasampātesu yam vattabham, tam pubbe vuttanayattā uttānam eva.* ³ It is introduced by the words (l. c.):—*Api c'ettha hārasampātaniddeso iminā pi nayena veditabbo.*

Namo Tassa Bhagavato Arahato sammāsam-
buddhassa.

SAMGAHAVĀRA.¹

²Yam loko pūjayate | salokapālo sadā namassati ca
tass' eta³ sāsanavaram | vidūhi ñeyyam naravarassa 1
Dvādasa padāni suttam | tam sabbam byañjanañ ca attho ca
tam viññeyyam ubhayam | ko attho byañjanam katamam?—2
Soḷasa hārā Netti | pañca nayā sāsanassa pariyetthi *
atthārassa mūlapadā | Mahakaccānena⁴ nidditthā. 3
Hārā byañjanavicayo | suttassa nayā tayo ca suttattho
ubhayam pariggahitam | vuccati suttam yathāsuttam. 4
Yā c'eva desanā yañ ca | desitam ubhayam eva viññeyyam
tatrāyam ānupubbī | navavidhasuttantapariyetthi⁵ ti⁶. 5

VIBHĀGAVĀRA.

I.

Uddesavāra.

1. Tattha katame soḷasa hārā? *
Desanā, vicayo, yutti, padaṭṭhāno, lakkhaṇo, catubyūho,
āvatto, vibhatti, parivattano, vevacano⁷, paññatti, otaraṇo,
sodhano, adhiṭṭhāno, parikkhāro, samāropano iti.

¹ *Titles not in the MSS.*

² Metre Ariyā; v. 1 Jaghanacapalā, vv. 2—4 Pathyā,
v. 5 Mukhacapalā (pāda a: Vipulā).

³ etam, B₁. S. ⁴ Mahā°, B₁. S.

⁵ °suttam pari°, S. ⁶ B. adds saṅgahavāro. ⁷ om. S.

Tassānugiti: —

- ¹Desanā vicayo yutti | padatṭhāno ca lakkhaṇo
catubyūho ca āvatto | vibhatti parivattano² 1
vevacano ca² paññatti | otaraṇo ca sodhana
adhiṭṭhāno parikkhāro | samāropano³ soḷaso. 2
⁴Ete soḷasa hārā | pakittitā atthato asaṃkiṇṇā
etesāṇ c'eva⁵ bhavati | vitthāratayā nayavibhatti ti. 3

* 2. Tattha katame pañca nayā?

Nandiyāvatto, tipukkhalo, sīhaviikkilīto, disālocano, añ-
kuso iti.

Tassānugiti: —

- ⁶Paṭhamo nandiyāvatto | dutiyo ca tipukkhalo
sīhaviikkilīto nāma | tatiyo nayalañjako. 1
Disālocanam āhamsu | catuttham nayam uttamam
pañcamo añkuso nāma | sabbe pañca nayā gatā ti. 2

3. Tattha katamāni aṭṭhārāsa mūlapadāni?

Nava padāni kusalāni, nava padāni akusalāni.

a) Tattha⁷ katamāni nava padāni akusalāni?

Tañhā, avijjā, lobho, doso, moho, subhasaññā, niccasaññā,
sukhasaññā, attasaññā ti.

Imāni nava padāni akusalāni, yattha sabbo akusala-
pakkho saṅgahaṃ samosaraṇaṃ gacchati.

b) Tattha katamāni nava padāni kusalāni?

Samatho, vipassanā, alokho, adoso, amoho, asubhasaññā,
dukkhasaññā, aniccasaññā, anattasaññā ti.

Imāni nava padāni kusalāni, yattha sabbo kusalapakkho
saṅgahaṃ samosaraṇaṃ gacchati.

Tatr' idaṃ uddānaṃ: —

- ⁸Tañhā ca avijjā pi⁹ ca | lobho doso tath' eva moho ca²
caturo¹⁰ ca vipallāsā | kilesabhūmi¹¹ nava¹² padāni. 1

¹ Metre Pathyāvatta; v. 2 cd Vipulā Piṅgalassa.

² om. S. ³ pañcadasā (°daso, S.) samā, B₁. S.

⁴ Metre Ariyā (Pathyā). ⁵ ñeva, B₁; B₁. S. add tathā.

⁶ Metre Pathyāvatta. ⁷ from tattha to akusalāni not in S.

⁸ Metre Ariyā (Pathyā). ⁹ om. B₁. S.

¹⁰ cattāro, S. ¹¹ °bhummi, B₁. ¹² na nava, S.

Samatho ca vipassanā ca¹ | kusalāni ca² yāni tiṇi mūlāni
caturo³ satipaṭṭhānā | indriyabhūmi⁴ nava padāni. 2
Navahi⁵ ca² padehi kusalā | navahi ca yujjanti⁶ akusalā pakkhā:
ete kho mūlapadā | bhavanti aṭṭhārasa padāni ti⁷. 3

II.

Niddesavāra.

Tattha saṃkhepato Netti kittitā: —

*

⁸Assādādinavatā | nissaraṇaṃ pi ca⁹ phalaṃ¹⁰ upāyo ca
āpatti ca Bhagavato | yogīnaṃ desanā hāro. 1
Yaṃ pucchitaṃ ca¹¹ vissajjitaṃ ca | suttassa yā ca anugīti
suttassa yo⁷ pavicayo | hāro vicayo ti niddiṭṭho. 2
Sabbesaṃ hārānaṃ | yā bhūmi yo¹² ca gocaro tesāṃ
yuttāyuttiparikkhā | hāro yutti ti niddiṭṭho. 3
Dhammaṃ deseti jino | tassa ca⁹ dhammassa yaṃ pada-
ṭṭhānaṃ
iti yāva sabbadhammā | eso hāro padaṭṭhāno. 4
Vuttamhi ekadhamme | ye dhammā ekalakkaṇā keci
vuttā bhavanti sabbe | so hāro lakkhaṇo nāma. 5
Neruttam adhippāyo | byañjanaṃ atha desanā nidānaṃ ca
pubbāparānusandhi¹³ | eso hāro catubyūho. 6
Ekamhi padaṭṭhāne | pariyesati sesakaṃ padaṭṭhānaṃ
āvattati paṭipakkhe | āvatto nāma so hāro. 7
Dhammaṃ ca padaṭṭhānaṃ | bhūmiṃ ca vibhajjate¹⁴ ayaṃ
hāro
sādhāraṇe asādhā- | raṇe ca⁹ neyyo vibhatti ti. 8
Kusalākusale dhamme | niddiṭṭhe bhāvite pahīne ca
parivattati paṭipakkhe | hāro parivattano nāma. 9

¹ *The amphibrach in an odd foot!* ² *om. B., S.*

³ cattāro, B., S. ⁴ °bhūmmi, B.

⁵ nava, B., ⁶ yuñjanti, S.

⁷ B., *add* uddesavāro.

⁸ Metre Aryā; v. 1 Pathyā, v. 2 Mukhacapalā, vv. 3—7 Pathyā, v. 8 Jaghanacapalā, vv. 9—16 Pathyā, v. 17 Jaghanacapalā, v. 18 Capalā, v. 19a Vipulā, vv. 20—26 Pathyā.

⁹ *om. S.* ¹⁰ balaṃ, S. ¹¹ *om. B.* ¹² neyyo, S.

¹³ °parena sandhi, B. ¹⁴ vibhajate, S.

Vevacanāni bahūni¹ tu | sutte vuttāni ekadhammassa
 yo jānati suttavidū | vevacano nāma so hāro. 10
 Ekam Bhagavā dhammaṃ | paṇṇattihi vividhāhi deseti
 so ākāro ñeyyo | paṇṇatti nāma hāro ti. 11
 Yo ca paṭiccuppādo | indriyakhandhā ca dhātu-āyatanā
 etehi otarati yo | otaraṇo nāma so hāro. 12
 Vissajjitamhi² pañhe | gāthāyaṃ pucchitāyaṃ ārabha
 suddhāsuddhaparikkhā | hāro so³ sodhano nāma. 13
 Ekattatāya dhammā | ye pi ca vemattatāya niddiṭṭhā
 te na vikappayitabbā | eso hāro adhiṭṭhāno. 14
 Ye dhammā yaṃ dhammaṃ | janayanti ppaccayā⁴ paraṃ
 hetum avakaḍḍhayitvā | eso hāro parikkhāro. 15
 Ye dhammā yaṃ-mūlā | ye c'ekattā pakāsītā muninā
 te⁵ samaropayitabbā⁶ | esa samāropano hāro. 16
 Tanhañ ca avijjaṃ pi⁷ ca | samathena vipassanāya yo neti
 saccehi yojayitvā | ayaṃ nayo nandiyāvatto. 17
 Yo akusale samūlehi | neti kusale ca kusalamūlehi
 bhūtaṃ tathaṃ avitathaṃ | tipukkhalāṃ taṃ nayaṃ āhu. 18
 Yo neti vipallāsehi | kilese⁸ indriyehi saddhamme
 etaṃ nayaṃ nayaividū | sihavikkhiṭtaṃ⁹ āhu. 19
 Veyyākaraṇesu hi ye | kusalākusalā tahiṃ¹⁰ tahiṃ¹⁰ vuttā
 manasā olokayate¹¹ | taṃ¹² khu¹² disālocanaṃ¹² āhu. 20
 Oloketvā¹³ disalo- | canena¹⁴ ukkhipiya yaṃ samāneti
 sabbe kusalākusale | ayaṃ nayo aṅkuso nāma. 21
 Soḷasa hārā paṭhamam | disalocanena¹⁵ disā viloketvā
 samkhipiya aṅkusena hi | naye tihi niddise¹⁶ suttaṃ. 22
¹⁷Akkharaṃ padaṃ byañjanaṃ | nirutti tath' eva niddeso
 ākārachaṭṭhavadanaṃ | ettāva¹⁸ byañjanaṃ sabbam. 23

¹ bahuni, B. B.² visa°, S.³ om. S.⁴ paccayā, B. S.⁵ ne, S.⁶ samā°, B.; sammā°, S.⁷ om. B. S.⁸ samkilese, B. S.⁹ the trochee in the fourth foot is a metrical archaism.¹⁰ tahi tahi, B.¹¹ volo°, B.; B. S. add te.¹² api hi taṃ disā°, S.¹³ olokayitvā, B. S.¹⁴ disā°, S. ¹⁵ disā°, B. S.; the amphibrach in an odd foot!¹⁶ niddisse, S.¹⁷ Two morae are wanting at the

beginning of this line.

¹⁸ ettāvata, B.

Samkāsanā pakāsanā¹ vivaraṇā | vibhajjanuttānikamma-
 paññatti²
 etehi chahi padehi | attho kammaṇ ca³ niddiṭṭham. 24
 Tīpi ca nayā anūnā⁴ | atthassa ca cha ppadāni⁵ gaṇitāni
 navahi padehi Bhagavato | vacanass' attho samāyutto. 25
 Atthassa⁶ nava padāni | byañjanapariyettḥiyā catubbisaṃ⁷
 ubhayam samkhepayato | tettiṃsā ettikā⁸ Netti ti. 26

Niddesavāro niṭṭhito.

III.

Paṭiniddesavāra.

A.

Hāravibhaṅga.

§ 1. Desanā-hāra.

1. Tattha katamo desanā-hāro? *

Assādādinavatā ti gāthā ayam desanā-hāro.

2. Kiṃ desayati?

Assādam, ādinavam, nissaraṇam, phalam, upāyam, āṇattim.

*Dhammam vo bhikkhave desissāmi ādikalyāṇam majjhe
 kalyāṇam pariyosānakalyāṇam sāttham sabyañjanam, kevala-
 paripuṇṇam parisuddham brahmacariyam pakāsissāmi¹⁰ ti.*

a) Tattha katamo assādo?

Kāmaṃ kāmayaṃnassa tassa ce taṃ samijjhati

addhā¹¹ pītimano¹² hoti luddhā macco yad icchatī ti

(S. N. IV, 1, 1 = v. 766)

ayam assādo.

b) Tattha katamo ādinavo?

¹ all MSS. insert pakāsanā against the metre.

² vibhaja°, S. ³ om. S.

⁴ anunnā, S. ⁵ pad°, B.

⁶ B₁ adds ca.

⁷ °bbisā, B₁. S. ⁸ ettakā, B₁.

⁹ om. B. ¹⁰ pakāsessāmi, S.

¹¹ saddhā, B₁.

¹² piti°, B. B₁; the Burmese MSS. always have piti.

*Tassa ce kāmāyānassa¹ chandaajātassa janturo
te² kāmā parihāyanti sallaviddho va ruppātī ti* (v. 2 =
v. 767)

ayaṃ ādinavo.

c) Tattha katamaṃ nissaraṇaṃ?

*Yo kāme parivajjeti sappasseva padā siro
so 'maṃ visattikaṃ loke sato samativattatī ti* (v. 3 = v. 768)
idaṃ nissaraṇaṃ.

aa) Tattha katamo assādo?

*Khettaṃ vatthūṃ hiraṇṇaṃ vā gavassaṃ³ dāsaporisaṃ
thiyo bandhū⁴ puthukāme yo naro anugijjhatī ti* (v. 4
= v. 769)

ayaṃ assādo.

bb) Tattha katamo ādinavo?

*Abalā naṃ baliyanti⁵ maddante naṃ parissayā
tato naṃ dukkhaṃ anveti nāvaṃ bhinnam ivodakan ti*
(v. 5 = v. 770)

ayaṃ ādinavo.

cc) Tattha katamaṃ nissaraṇaṃ?

*Tasmā jantu sadā sato kāmāni parivajjaye
te pahāya tare oghaṃ nāvaṃ sitvā va pārāgū ti* (v. 6 =
v. 771)

idaṃ⁶ nissaraṇaṃ⁶.

d) Tattha katamaṃ phalaṃ?

*Dhammo have rakkhati dhammacāriṃ
chattaṃ mahantaṃ yatha⁷ vassakāle
esānisamso⁸ dhamme suciṇṇe
na duggatīṃ gacchati dhammacārī ti* (Cf. Thag. v. 303;
Jāt. vol. IV, p. 54 sq.; p. 496)

idaṃ phalaṃ.

e) Tattha katamo upāyo?

*Sabbe saṃkhārā aniccā ti | pe⁹ | dukkhā¹⁰ ti | pe⁹ |
Sabbe dhammā anattā ti yadā paññāya passati
atha nibbindatī dukkhe esa maggo visuddhiyā ti* (Dhp.
vv. 277—79)

ayaṃ upāyo.

¹ kāmāyānassa, B₁. ² om. S. ³ gavāssaṃ, B₁. S.

⁴ °dhu, all MSS. ⁵ bali°, B₁. S.; pali°, B. ⁶ om. B.

⁷ yathā, all MSS. exc. Com. ⁸ eso ni°, B. ⁹ pa, B. ¹⁰ om. B₁.

f) Tattha katamā āṇatti?

*Cakkhumā visamānīva vijjamāne parakkame
paṇḍito jīvalokasmiṃ¹ pāpāni parivajjaye ti* (Ud. p. 50)
ayaṃ āṇatti.

Suññato lokam avekkhassu

Mogharājā (ti āṇatti) *sadā sato* (ti upāyo²)

attānuditthim ūhacca

evam maccutaro siyā (ti³ idam phalam) (S. N. V, 16, 4
= v. 1119).

Tattha Bhagavā ugghatitaññussa⁴ puggalassa nissara-
ṇaṃ desayati, vipaṇcitaññussa⁵ puggalassa ādīnavaṃ ca
nissaraṇaṃ ca desayati, neyyassa⁶ puggalassa assādaṃ ca
ādīnavaṃ ca nissaraṇaṃ ca desayati.

Tattha catasso paṭipadā cattāro puggalā ca⁷.

Taṇhācarito mando satindriyena⁸ dukkhāya paṭipadāya
dandhabhiññāya niyyāti satipaṭṭhānehi nissayehi. Taṇhā-
rito udatto samādhindriyena⁹ dukkhāya paṭipadāya khippā-
bhiññāya niyyāti jhānehi nissayehi. Diṭṭhicarito mando
viriyindriyena sukhāya paṭipadāya dandhabhiññāya niyyāti
sammappadhānehi¹⁰ nissayehi. Diṭṭhicarito udatto paññin-
driyena¹¹ sukhāya paṭipadāya khippābhiññāya niyyāti
saccehi nissayehi.

Ubho taṇhācaritā samathapubbaṅgamāya vipassanāya
niyyanti rāgavirāgāya¹² cetovimuttiyā. Ubho diṭṭhicaritā
vipassanāpubbaṅgamena samathena niyyanti avijjāvirāgāya
paññāvimuttiyā.

Tattha ye samathapubbaṅgamāhi paṭipadāhi niyyanti,
te nandiyāvattena nayena hātabbā, ye vipassanāpubbaṅga-
māhi paṭipadāhi niyyanti, te sīhavikkīlītena nayena hātabbā.

¹ jiva°, B.

² uppāyo, S.

³ om. S.

⁴ ugghatit°, S.

⁵ vipatitaññussa, S.

⁶ thus all MSS.; B. inserts Bhagavā.

⁷ om. B. B.; cf. A. IV, 133 (vol. II, p. 135); P. P. IV, 5
(p. 6); — A. IV, 161 (vol. II, p. 149).

⁸ sati-indr°, B. S.

⁹ sahamindr°, S.

¹⁰ samapp°, B.

¹¹ pañcindr°, S.

¹² rāgacarito rāgāya, S.

- * 3. Svāyaṃ¹ hāro kattha sambhavati?

Yassa² Satthā vā dhammaṃ desayati aññataro vā³ garuṭṭhāniyo sabrahmacāri, so taṃ dhammaṃ sutvā saddham paṭilabhati.

Tattha yā vimamsā ussāhanā tulanā⁴ upaparikkhā, ayaṃ sutamayi paññā. Tathā sutena nissayena yā vimamsā tulanā upaparikkhā manasānupekkhanā, ayaṃ cintāmayi paññā.

Imāhi dvīhi paññāhi manasikārasampayuttassa yaṃ nānaṃ uppajjati dassanabhūmiyaṃ vā bhāvanābhūmiyaṃ vā, ayaṃ bhāvanāmayi paññā, parato ghosā sutamayi paññā, paccattasamuṭṭhitā yonisomanasikārā cintāmayi paññā, yaṃ⁵ parato ca ghosena paccattasamuṭṭhitena ca yonisomanasikārena nānaṃ uppajjati, ayaṃ bhāvanāmayi paññā.

Yassa imā dve paññā atthi, sutamayi cintāmayi ca, ayaṃ ugghaṭṭitaññū⁶. Yassa sutamayi paññā atthi cintāmayi n'atthi, ayaṃ vipaṇcitaññū⁷. Yassa n'eva sutamayi paññā atthi na cintāmayi, ayaṃ neyyo.

- * 4. Sāyaṃ dhammadesanā kiṃ desayati?

Cattāri saccāni: dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ. Ādīnava⁸ phalaṃ ca dukkhaṃ, assādo samudayo⁹, nissaraṇaṃ nirodho, upāyo¹⁰ āṇatti ca³ maggo.

Imāni cattāri saccāni.

Idaṃ dhammacakkaṃ, yathāha Bhagavā: —

Idaṃ dukkhaṃ ti me bhikkhave Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appatvattiyaṃ samaṇena vā brāhmaṇena vā devana vā Mārena vā Brahmunā vā kenaci vā lokasmiṃ.

Sabbaṃ dhammacakkaṃ.

- * Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇā byañjanā, aparimāṇā ākāra neruttā¹¹ niddesā. Etass' eva atthassa saṃkāsanā pakāsanā vivaraṇā vibhajanā uttānikammaṃ paññatti iti p' idaṃ dukkhaṃ ariyasaccaṃ.

Ayaṃ dukkhasamudayo ti me bhikkhave Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ |

¹ svāhaṃ, B. B. ² tassa, S.; also Com. ³ om. S.

⁴ tulanā, S. ⁵ om. B. ⁶ ugghā°, B. ⁷ vipaci°, S.

⁸ B. adds ca. ⁹ S. adds ca. ¹⁰ uppāyo, S. ¹¹ niruttā, S.

pe¹ | *Ayaṃ dukkhanirodho ti me bhikkhave* | pe² | *Ayaṃ dukkhanirodhagāminī paṭipadū ti me bhikkhave Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ³ appativattiyaṃ samaṇena vā brāhmaṇena vā devaṇa vā Mārena vā Brahmunā vā kenaci vā lokasmiṃ.*

Tattha aparimāṇā padā, aparimāṇā akkharā, aparimāṇā byañjanā, aparimāṇā ākāra neruttā niddesā. Etass' eva atthassa saṃkāsanā pakāsanā vivaraṇā vibhajanā uttānikammaṃ paññatti iti p'idaṃ dukkhanirodhagāminī paṭipadā ariyasaccam.

Tattha Bhagavā akkharehi saṃkāseti, padehi pakāseti, * byañjanehi vivarati, ākārehi vibhajati, niruttihi uttānikaroti, niddesehi paññāpeti.

Tattha Bhagavā akkharehi ca padehi ca ugghaṭeti⁴, byañjanehi ca ākārehi ca vipaṇcayati⁵, niruttihi ca niddesehi ca vitthāreti.

Tattha ugghaṭanā ādi, vipaṇcanā majjhe, vitthāraṇā pariyoṣānam.

So 'yaṃ dhammavinayo ugghaṭiyanto⁴ ugghaṭitaññu- * puggalaṃ⁴ vineti, tena naṃ āhu: ādikalyāṇo ti, vipaṇciyanto vipaṇcitaññupuggalaṃ vineti, tena naṃ āhu: majjhe kalyāṇo ti, vitthāriyanto neyyapuggalaṃ vineti, tena naṃ āhu: pariyoṣānakalyāṇo ti.

Tattha cha ppadāni attho: saṃkāsanā, pakāsanā, vivaraṇā, vibhajanā, uttānikammaṃ, paññatti.

Imāni cha ppadāni attho.

Cha ppadāni byañjanam: akkharam, padam, byañjanam, akāro, nirutti, niddeso.

Imāni cha ppadāni byañjanam.

Tenāha Bhagavā: —

Dhammaṃ vo bhikkhave desissāmi ādikalyāṇam majjhe kalyāṇam pariyoṣānakalyāṇam sāttham sabyañjanam, kevalam⁶ paripuṇṇam⁶ parisuddham⁶ ti⁶.

¹ pa, B. B.

² pa, B.; la, B.; S. *only has* ayaṃ dukkhanirodho.

³ S. *inserts* pe. ⁴ ugghā^o, S. ⁵ °ciyati, S. ⁶ om. B.

Kevalaṃ ti lokuttaraṃ na missaṃ lokiyeḥi dhammeḥi. Pari-puṇṇaṃ ti paripūraṃ anūnaṃ¹ anatirekaṃ. Parisuddhaṃ ti nim-malaṃ sabbamalāpagataṃ pariyodātaṃ upaṭṭhitaṃ sabbavisesānaṃ.

* Idaṃ vuccati Tathāgatapadaṃ iti pi, Tathāgatanisevi-taṃ iti pi, Tathāgatarañjitaṃ iti pi. Ato² c'etaṃ brahma-cariyaṃ paññāyati. Tenāha Bhagavā: — *Kevalaṃ pari-puṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsissāmī*³ ti.

* 5. Kesaṃ ayaṃ dhammadesanā?

Yoginaṃ. Tenāha āyasmā Mahākaccāno⁴: —

Assādādinavatā | nissaraṇaṃ pi ca⁵ phalaṃ upāyo ca
āṇatti ca Bhagavato | yoginaṃ desanā hāro ti.

Niyutto desanā-hāro.

§ 2. Vicaya-hāra.

1. Tattha⁶ katamo vicayo-hāro?

Yaṃ pucchitaṃ ca vissajjitaṃ cā ti gāthā ayaṃ vicayo-hāro.

2. Kiṃ vicinati?

Padam⁶ vicinati⁶, pañhaṃ vicinati, vissajjanaṃ vicinati, pubbāparaṃ vicinati, assādaṃ vicinati, ādinavaṃ⁶ vicinati⁶, nissaraṇaṃ vicinati, phalaṃ vicinati, upāyaṃ vicinati,
* āṇattiṃ vicinati, anugitiṃ vicinati, sabbe nava suttante vicinati.

* 3. Yathā kiṃ bhava?

Yathā āyasmā Ajito Pārāyane Bhagavantam pañhaṃ pucchati: —

Ken' assu nivuto loko (icc āyasmā Ajito)

ken' assu na ppakāsati

kissābhilepanaṃ brūsi

kiṃ su tassa mahabbhayaṃ ti? (S. N. V, 2, 1 = v. 1032).

Imāni cattāri padāni pucchitāni.

So eko pañho. Kasmā? Ekavatthupariggahā.

¹ anunnaṃ, S. ² atho, B. ³ pakāsesāmi, B. S.

⁴ kaccāyano, B. B. ⁵ B. adds ca.

⁶ om. S.; from here down to the verses Savanti sabbadhi sotā sqq. on p. 12 all in d'Alwis, *Introd.* p. 106—8.

Evam hi āha¹: ken' assu nivuto loko ti? Lokādhitthānam pucchati. Ken' assu na ppakāsati ti? Lokassa appakāsanam pucchati. Kissābhilepanam brūsi ti? Lokassa abhilepanam pucchati. Kim su tassa mahabbhayan ti? Tass' eva lokassa mahabbhayanam pucchati.

Loko tividho: kilesaloko, bhavaloko, indriyaloko.

Tattha vissajjanā: —

Avijjāya nivuto loko (Ajitā ti Bhagavā)

vivicchā pamādā na ppakāsati

jappābhilepanam brūmi

dukkham assa mahabbhayan ti (v. 2 = v. 1033).

Imāni cattāri padāni imehi catūhi padehi vissajjitāni, paṭhamam paṭhamena, dutiyam dutiyena, tatiyam tatiyena, catuttham catutthena.

a) Ken' assu nivuto loko ti pañhe Avijjāya nivuto loko ti vissajjanā.

Nivaraṇehi nivuto loko, avijjā-nivaraṇā hi sabbe sattā, yathāha Bhagavā: — *Sabbasattānam bhikkhave sabbapāṇānam sabbabhūtānam pariyāyato ekam eva nīvaraṇam vadāmi, yad idam avijjā, avijjānīvaraṇā hi sabbe sattā. Sabbaso ca² bhikkhave avijjāya nirodhū cūgā paṭinissaggā n'atthi sattānam nīvaraṇan ti³ vadāmī⁴ ti.*

Tena ca paṭhamassa padassa vissajjanā yuttā.

b) Ken' assu na ppakāsati ti pañhe Vivicchā pamādā na ppakāsati ti vissajjanā.

Yo puggalo nīvaraṇehi nivuto so vivicchati, vivicchā nāma vuccati vicikicchā, so vicikicchanto nābhisaddahati, anabhisaddahanto⁵ viriyam nārabhati akusalānam dhammānam pahānāya kusalānam dhammānam sacchikiriya⁶, so idha pamādam anuyutto viharati, pamatto sukhe dhamme na uppādiyati⁶, tassa te anuppādiyamānā na ppakāsanti, yathāha Bhagavā: —

Dūre santo pakāsanti Himavanto va pabbato asant' ettha na dissanti rattikhittā⁷ yathā⁸ sarā (Dhp.v.304) te guṇehi pakāsanti kittiyā ca yasena cā ti.

¹ āyasmā, B.

² 'va, B.

³ om. S.

⁴ °mi (without ti), B. S.

⁵ nābhi°, B.

⁶ °dayati, B.

⁷ rattim khittā, B.

⁸ B. puts yathā after sarā.

Tena ca dutiyassa padassa vissajjanā yuttā.

c) Kassābhilepanam¹ brūsi ti pañhe Jappābhilepanam brūmi ti vissajjanā. Jappā nāma vuccati taṇhā, sā katham abhiliṃpati, yathāha Bhagavā: —

Ratto atthaṃ na jānāti ratto dhammaṃ na passati andhatamam² tadā hoti yaṃ rāgo sahate naran ti (Cf. Mahāvastu I, p. 244, 3 sq.; A. IV, p. 96; Sum. I, p. 54).

Sāyaṃ taṇhā āsattibahulassa puggalassa evaṃ abhijappā ti karitvā tattha loko abhilitto nāma bhavati.

Tena ca tatiyassa padassa vissajjanā yuttā.

d) Kiṃ su tassa mahabbhayan ti pañhe Dukkham assa mahabbhayan ti vissajjanā.

Duvidham dukkham: kāyikaṃ ca cetasikaṃ ca. Yaṃ kāyikaṃ idaṃ dukkham, yaṃ cetasikaṃ idaṃ domanassam. Sabbe sattā hi dukkhassa ubbijjanti³. N'atthi bhayaṃ dukkhena samasamaṃ, kuto vā pana⁴ uttaritaram? Tisso dukkhatā: dukkhadukkhatā, vipariṇāmadukkhatā⁵, saṃkhāradukkhatā. Tattha loko odhiso kadāci karahaci⁶ dukkhadukkhatāya muccati. Tathā vipariṇāmadukkhatāya. Taṃ kissa hetu? Honti loka appābādhaṃ pi dighāyukā pi. Saṃkhāradukkhatāya⁷ pana loko anupādisesāya nibbāna-dhātuyā muccati⁸. Tasmā saṃkhāradukkhatā dukkham lokassa ti katvā Dukkham assa mahabbhayan ti.

Tena ca catutthassa padassa vissajjanā yuttā.

Tenaḥa Bhagavā: — Avijjāya nivuto loko ti.

Savanti sabbadhī⁹ sotā (icc āyasmā Ajito)

sotānaṃ kiṃ nivāraṇaṃ

sotānaṃ saṃvaram brūhi

kena sotā pithiyyare?¹⁰ (v. 2 = v. 1034).

Imāni cattāri padāni pucchitāni.

Te dve pañhā. Kasmā? Imehi bahvādhivacanena pucchitā.

¹ thus all MSS.

² andham tamam, S.

³ uppajjanti, S.

⁴ S. adds tassa.

⁵ B. B₁ put vipari^o after saṃkhāra^o

⁶ kattaci, B₁.

⁷ saṃsāradukkham tāya, S.

⁸ vuccati, B.

⁹ °dhi, B. B₁.

¹⁰ pidhi^o, B. B₁.

Evaṃ samāpannassa¹ lokassa evaṃ samkiliṭṭhassa² kiṃ lokassa vodānaṃ vuṭṭhānaṃ iti? Evaṃ hi āha: savanti sabbadhī³ sotā ti. Asamāhitassa savanti abhijjhā byāpāda-pamāḍabahulassa. Tattha yā abhijjhā ayaṃ lobho akusalamūlaṃ, yo byāpādo ayaṃ doso akusalamūlaṃ, yo pamādo ayaṃ moho akusalamūlaṃ. Tass' evaṃ asamāhitassa chasu āyatanesu taṇhā savanti: rūpatañhā, saddatañhā, gandhatañhā, rasatāṇhā, phoṭṭhabbatāṇhā, dhammatāṇhā, yathāha Bhagavā: —

Savati⁴ ti⁵ kho bhikkhave chann' etaṃ ajjhātikānaṃ āyatanānaṃ adhivacanaṃ. Cakkhu⁶ savati manāpikesu rūpesu, amanāpikesu paṭihaññati⁷. Sotaṃ | pe⁸ | ghānaṃ . . . jivhā . . . kāyo . . . mano savati manāpikesu dhammesu, amanāpikesu paṭihaññati⁹ ti¹⁰.

Iti sabbā ca savati sabbathā ca savati.

Tenāha: — Savanti sabbadhī sotā ti.

a) Sotānaṃ kiṃ nivāraṇaṃ ti pariyuṭṭhānavighātaṃ pucchati. Idaṃ vodānaṃ.

b) Sotānaṃ saṃvaraṃ brūhi kena sotā pithiyyare¹⁰ ti. anusayasamugghātaṃ¹¹ pucchati. Idaṃ vuṭṭhānaṃ.

Tattha vissajjana: —

Yāni sotāni lokasmiṃ (Ajitā ti Bhagavā)

sati tesāṃ nivāraṇaṃ

sotānaṃ saṃvaraṃ brūmi¹²

paññāy' ete pithiyyare¹⁰ ti (v. 4 = v. 1035).

Kāyagatāya satiyā bhāvitāya¹³ bahulikatāya¹⁴ cakkhu nāviñchati¹⁵ manāpikesu rūpesu, amanāpikesu na paṭihaññati . . . sotaṃ | pe¹⁶ | ghānaṃ . . . jivhā . . . kāyo . . . mano . . . nāviñchati¹⁷ manāpikesu dhammesu, amanāpikesu na paṭihaññati. Kena kāraṇena? Saṃyutanivāritattā indri-

¹ sammā°, S.

² B₁ adds lokassa.

³ °dhi, B. B₁.

⁴ °ti, B₁. S.

⁵ ca, B₁; B. adds ca.

⁶ cakkhum, B₁.

⁷ °ti ti, S.

⁸ pa, B₁; om. B₁.

⁹ om. B₁.

¹⁰ pidhi°, B. B₁.

¹¹ anussaya°, S.

¹² om. S.

¹³ vibhā°, B₁.

¹⁴ bahuli°, B. B₁.

¹⁵ nāvicchati, S.

¹⁶ pa, B₁; om. B₁.

¹⁷ na vimjhati, S.

yānam. Kena te samvutanivāritā¹? Sati-ārakkhena². Tenāha Bhagavā: — Sati tesam nivāraṇaṇ ti.

Paññāya anusayā³ pahiyanti, anusayesu pahinesu pari-yutthānā pahiyanti. Kissa anusayassa⁴ pahinattā? Taṃ yathā khandhavantassa rukkhassa anavasesamūluddharape⁵ kate pupphaphalapavāḷaṅkurasantati⁶ samucchinā bhavati, evaṃ anusayesu pahinesu pari-yutthānasantati samucchinā bhavati pidahitā paṭicchannā. Kena? Paññāya. Tenāha Bhagavā: — Paññāy' ete pithiyare⁷ ti.

Paññā c'eva satī ca (icc āyasmā Ajito)

nāmarūpaṇ⁸ ca mārisa

etaṃ me yuttho pabrūhi

katth' etaṃ uparujjhatī ti? —

Yam etaṃ pañham apucchi⁹

Ajita taṃ vadāmi te

yattha nāmaṇ ca rūpaṇ ca

asesam uparujjhatī

viññāṇassa nirodhena

etth' etaṃ uparujjhatī ti (vv. 5. 6 = vv. 1036. 1037).

* Ayaṃ pañho anusandhiṃ pucchati. Anusandhiṃ pucchanta kiṃ pucchati?

Anupādisesaṃ nibbānadhātum.

Tiṇi ca saccāni saṃkhatāni¹⁰ nirodhadhammāni: dukkhaṃ, samudayo, maggo. Nirodho asaṃkhatō¹¹.

Tattha samudayo dvīsu bhūmisu pahiyati: dassanabhūmiyā ca bhāvanābhūmiyā ca.

Dassanena tiṇi saṃyojanāni pahiyanti: sakkāyadiṭṭhi, vicikicchā, silabbataparāmāso. Bhāvanāya satta saṃyojanāni pahiyanti: kāmaccando, byāpādo, rūparāgo, arūpa-

* rāgo, māno, uddhaccaṃ, avijjā ca niravasesā.

Te-dhātuke¹² imāni dasa saṃyojanāni: pañc' orambhāgiyāni, pañc' uddhambhāgiyāni.

¹ samvutā°, S.

² ārakkhaṇaṃ, S.

³ anussayā, S.

⁴ anussa°, B.

⁵ anavasesasa°, B.

⁶ °phalapallavaṅkura°, B.

⁷ pidhi°, B. B.

⁸ nāmaṃ rūpaṇ, B. B.

⁹ āpucchi, S.; maṃ p°, B.

¹⁰ saṃkhātāni, S.

¹¹ asaṃkhātō, S.

¹² °kesu, B. S.

Tattha tīni saṃyojanāni — sakkāyadiṭṭhi, vicikicchā, silabbataparāmaṣo — anaññātāññassāmitindriyaṃ¹ adhi-
tṭhāya nirujjhanti, satta saṃyojanāni — kāmacchando, byā-
pādo, rūparāgo, arūparāgo, māno, uddhaccam, avijjā ca
niravasesū² — aññindriyaṃ adhiṭṭhāya nirujjhanti.

Yaṃ pana evaṃ jānāti: khīṇā me jāti ti idaṃ khaye-
ññam, nāparam itthattāyā ti pajānāti idaṃ anuppāde-
ññam.

Imāni dve ñāṇāni aññātāvindriyaṃ.

Tattha yaṇ ca anaññātāññassāmitindriyaṃ³ yaṇ ca
aññindriyaṃ, imāni aggaphalaṃ arahattaṃ pāpuṇantassa
nirujjhanti.

Tattha yaṇ ca khaye-ññam yaṇ ca⁴ anuppāde-ññam,
imāni dve ñāṇāni ekā paññā. Api ca ārammaṇasaṃketena
dve nāmāni labhanti: khīṇā me jāti ti pajānantassa khaye-
ññan ti nāmaṃ labhati, nāparam itthattāyā ti pajā-
nantassa anuppāde-ññan ti nāmaṃ labhati. Sā pajāna-
naṭṭhena paññā. Yathādiṭṭhaṃ apilāpanaṭṭhena satī.

Tattha ye pañcupādānakkhandhā, idaṃ nāmarūpaṃ.

Tattha ye phassapañcamakā dhammā, idaṃ nāmaṃ, yāni
pañcindriyāni rūpāni⁵, idaṃ rūpaṃ, tadubhayaṃ⁶ nāma-
rūpaṃ viññāṇasampayuttaṃ. Tassa nirodhaṃ Bhagavantaṃ
pucchanto āyasmā Ajito Pārāyane evaṃ āha:

Paññā⁷ c'eva satī ca nāmarūpaṃ ca mārisa

etaṃ me puṭṭho pabrūhi katth' etaṃ uparujjhati ti⁸.

Tattha satī ca paññā ca⁸ cattāri indriyāni, satī dve
indriyāni: satindriyaṃ ca samādhindriyaṃ ca, paññā dve
indriyāni: paññindriyaṃ ca viriyindriyaṃ ca.

Yā imesu catūsu indriyesu saddahanā okappanā, idaṃ
saddhindriyaṃ.

Tattha yā saddhādhipateyyā cittekaggatā, yaṃ chanda-
samādhī. Samāhite citte kilesānaṃ vikkhambhanatāya
paṭisaṃkhānabalena vā bhāvanābalena⁴ vā⁴, idaṃ pahānaṃ.

¹ anaññata°, B. ² avasesā, S.

³ anaññata°, B. B₁.

⁴ om. S. ⁵ rūpini, S. ⁶ tadū°, B.

⁷ paññāya, S. ⁸ om. B₁.

Tattha ye assāsapassāsā-vitakkavicārā-saññāvedayitā-
* sarasaṃkappā¹, ime saṃkhārā.

Iti purimako ca chandasamādhi kilesavikkhambhanatāya
ca pahānaṃ ime ca saṃkhārā, tadubhayaṃ chandasamādhi-
padhānasamkhārasamannāgataṃ iddhipādaṃ bhāveti vive-
kanissitaṃ virāganissitaṃ nirodhanissitaṃ vosaggapariṇā-
mim.

Tattha yā viriyādhipateyyā cittekaggatā, ayaṃ viriya-
samādhi | pe² |

Tattha yā cittādhipateyyā cittekaggatā, ayaṃ citta-
samādhi | pe³ |

Tattha yā vimamsādhipateyyā cittekaggatā, ayaṃ vimam-
sāsamādhi. Samāhite citte kilesānaṃ vikkhambhanatāya
paṭisaṃkhānabalena vā bhāvanābalena vā, idaṃ pahānaṃ.

Tattha ye assāsapassāsā-vitakkavicārā-saññāvedayitā-sa-
rasaṃkappā¹, ime saṃkhārā.

Iti purimako ca vimamsāsamādhi⁴ kilesavikkhambhana-
tāya ca pahānaṃ ime ca saṃkhārā, tadubhayaṃ vimam-
sāsamādhipadhānasamkhārasamannāgataṃ iddhipādaṃ bhā-
veti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vosagga-
pariṇāmim.

* Sabbo samādhi nāṇamūlako nāṇapubbaṅgamo nāṇānu-
parivatti.

*Yathā pure tathā pacchā yathā pacchā tathā pure
yathā divā tathā ratti yathā ratti tathā divā* (Cf. A. I, p. 236)⁵.

Iti vivaṭṭena cetasaṃ apariyonaddhena sappabhāsaṃ cittaṃ
bhāveti⁶.

Pañcendriyāni kusalāni cittaśahabhūni citte uppajjamāne
uppajjanti, citte nirujjhamāne nirujjhanti. Nāmarūpaṃ ca
viññāṇahetukaṃ viññāṇapaccayanibbattaṃ. Tassa maggena
hetu upacchinno viññāṇaṃ⁷ anāhāraṃ⁷ anabhinanditaṃ
apaṭṭhitaṃ⁸ appaṭisandhikaṃ, taṃ nirujjhati. Nāmarūpaṃ
api⁹ ahetukaṃ¹⁰ appaccayaṃ punabbhavaṃ na nibbattayati¹¹.

¹ °sarasasaṃkappā, B₁. ² pa, B. B₁. ³ pa, B.; om. B₁.

⁴ °sammāsamādhi, S. ⁵ cf. Thag. v. 397. ⁶ vibhāveti, B₁.

⁷ viññāṇānāhārānaṃ, B₁; S. omits viññāṇaṃ.

⁸ appaṭṭhitaṃ, S.; om. B. ⁹ pi, S. ¹⁰ ahetu, B.

¹¹ °ttiyati, B.; °ttissati, S.

Evam viññāpassa nirodhā paññā ca sati ca nāmarūpañ
ca nirujjhati. Tenāha Bhagavā: —

*Yam etaṃ pañhaṃ apucchi¹
Ajita taṃ vadāmi te:
yattha nāmañ ca rūpañ ca
asesaṃ uparujjhati
viññāpassa nirodhena
etth' etaṃ uparujjhati ti.*

* * *

*Ye ca saṃkhātadhammāse² (icc āyasmā Ajito)
ye ca sekhā³ puthū⁴ idha
tesaṃ me nipako iriyam
puṭṭho pabrūhi mārīsā ti (vv. 6. 7 = vv. 1037. 1038).*

Imāni tīṇi padāni pucchitāni.

Te tayo pañhā. Kissa? Sekhāsekhavipassanāpubbañ- *
gamapahānayaogena.

Evam hi āha: ye⁵ ca saṃkhātadhammāse² ti? Ara-
hattaṃ pucchati. Ye ca sekhā puthū⁴ idhā ti? Sekhaṃ
pucchati. Tesaṃ me nipako iriyam puṭṭho pabrūhi mārīsā
ti? Vipassanāpubbaṅgamaṃ pahānaṃ pucchati.

Tattha vissajjanā:

*Kāmesu nābhigijjheyya (Ajitā ti Bhagavā)
manasānāvilo siyā
kusalo sabbadhammānaṃ
sato bhikkhu paribbaje ti (v. 8 = v. 1039).*

Bhagavato sabbam kūyakammaṃ ñānapubbaṅgamaṃ *
ñāṇanuparivatti, sabbam vacīkammaṃ ñānapubbaṅgamaṃ
ñāṇanuparivatti, sabbam manokammaṃ ñānapubbaṅgamaṃ
ñāṇanuparivatti.

Atīte amse appaṭihatam ñāṇadassanaṃ, anāgate amse
appaṭihatam ñāṇadassanaṃ, paccuppanne amse appaṭihatam
ñāṇadassanaṃ.

Ko ca ñāṇadassanassa paṭighāto?

¹ pucchati. S.

² °khata°, B₁. S.

³ sekkhā, B₁.

⁴ puthu, B₁. S.

⁵ yasmā ye, B₁.

Yam anicce dukkhe anattaniye¹ ca² aññāṇaṃ³ adassanaṃ, ayaṃ nānadassanassa paṭighāto. Yathā idha puriso tārakarūpāni passeyya no ca gaṇanasāṅketena jāneyya, ayaṃ nānadassanassa paṭighāto.

Bhagavato pana appaṭihatam nānadassanaṃ, anāvaraṇa-nānadassanā⁴ hi buddhā bhagavanto.

Tattha sekkena dvīsu dhammesu cittaṃ rakkhitabbam: gedhā ca rajaniyesu dhammesu⁵ dosā ca pariyutthāniyesu.

Tattha yā icchā pucchā patthanā pihāyaṇā⁶ kilānā, tam Bhagavā vārento⁷ evaṃ āha: kāmesu nābhigijjheyyā⁸ ti. Manasānāvilo siyā ti pariyutthānavighātam⁹ āha.

Tathā hi sekho abhigijjhanto asamuppannaṃ ca kilesaṃ uppādeti uppannaṃ¹⁰ ca¹¹ kilesaṃ phātikaroti. Yo pana anāvilasaṃkappo anabhigijjhanto vāyamati, so anuppannānaṃ¹² pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, so uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, so anuppannānaṃ kusalaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati, so uppannānaṃ kusalaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

a) Katame anuppannā pāpakā akusalā dhammā?
Kāmaṇṇakko, byāpādaṇṇakko, vihiṃsāvitakko.

Ime anuppannā pāpakā akusalā dhammā.

b) Katame uppannā pāpakā akusalā dhammā?
Anusayā akusalamūlāni.

Ime uppannā pāpakā akusalā dhammā.

c) Katame anuppannā kusalaṃ dhammā?

Yāni sotāpannassa indriyāni.

Ime anuppannā kusalaṃ dhammā.

¹ anattani, B. ² 'va, S. ³ ayaṃ nāṇa, S.

⁴ °dassā, B.; dassanāti, S. ⁵ om. B. ⁶ pihāyaṇā, S.

⁷ nivā, B. ⁸ manobhi°, S. ⁹ °tthānā°, S.

¹⁰ uppanna, S. ¹¹ om. S. ¹² S. adds vā.

d) Katame uppannā kusalā dhammā?

Yāni atṭhamakassa indriyāni.

Ime uppannā kusalā dhammā.

Yena kāmavitakkam vāreti, idaṃ satindriyaṃ, yena byāpādavittakkam vāreti, idaṃ samādhindriyaṃ, yena vihiṃsāvitakkam vāreti, idaṃ viriyindriyaṃ, yena uppannuppanne pāpake akusale dhamme pajahati vinodeti byantikaroti anabhāvaṃ gameti nādhivāseti, idaṃ paññindriyaṃ.

Yā imesu catūsu indriyesu saddahanā okappanā, idaṃ saddhindriyaṃ (cf. p. 15).

a) Tattha saddhindriyaṃ kattha datṭhabbam?

Catūsu sotāpattiyaṅgesu.

b) Viriyindriyaṃ kattha datṭhabbam?

Catūsu sammappadhānesu.

c) Satindriyaṃ kattha datṭhabbam?

Catūsu satipatṭhānesu.

d) Samādhindriyaṃ kattha datṭhabbam?

Catūsu jhānesu.

e) Paññindriyaṃ kattha datṭhabbam?

Catūsu ariyasaccesu.

Evam sekho sabbehi kusalehi dhammehi appamatto vutto Bhagavatā¹ anāvilatāya manasā. Tenāha Bhagavā: — Manasānāvilo siyā ti.

Kusalo sabbadhammānan ti.

Loko nāma tividho: kilesaloko, bhavaloko, indriyaloko (cf. p. 11).

Tattha kilesalokena bhavaloko samudāgacchati. So indriyāni nibbatteti. Indriyesu bhāviyamānesu neyyassa pariññā bhavati. Sā duvidhena upaparikkhitabbā²: dassanapariññāya ca bhāvanāpariññāya ca. Yadā hi sekho neyyam³ parijānāti, tadā nibbidāsahagatēhi saññāmanasikārehi neyyam pariññātam bhavati. Tassa dve dhammā kosallaṃ gacchanti: dassanakosallaṃ ca bhāvanākosallaṃ⁴ ca⁴. Tam nānam pañcavidhena⁵ veditabbam: abhiññā, pariññā, pahānam, bhāvanā, sacchikiriyā.

¹ oto, S.

² °parikkhiyatabbā, S.

³ neyyam, B.

⁴ om. S.

⁵ °vidhe, S.

a) Tattha katamā abhiññā?

* Yaṃ dhammānaṃ salakkhaṇa-ñāṇaṃ dhammapaṭisaṃbhidā¹ atthapaṭisaṃbhidā ca, ayaṃ abhiññā.

b) Tattha katamā pariññā?

5 Evaṃ abhijānitvā² yā parijānanā: idaṃ kusalaṃ idaṃ akusalaṃ idaṃ sāvajjaṃ idaṃ anavajjaṃ idaṃ kaṇhaṃ idaṃ sukkaṃ idaṃ sevitabbaṃ idaṃ na sevitabbaṃ, ime dhammā evaṃ gahitā idaṃ phalaṃ nibbattayanti³, tesāṃ evaṃ gahitānaṃ ayaṃ attho ti, ayaṃ pariññā.

10 Evaṃ parijānitvā² tayo dhammā avasiṭṭhā bhavanti: pa-hātabbā bhāvetabbā sacchikātabbā ca.

c) Tattha katame dhammā pahātabbā?

Ye akusalā.

d) Tattha katame dhammā bhāvetabbā?

Ye kusalā.

e) Tattha katame dhammā sacchikātabbā?

Yaṃ asaṃkhaṭaṃ.

* Yo evaṃ jānāti, ayaṃ vuccati atthakusalo dhammakusalo kalyāṇatākusalo phalatākusalo āyakusalo apāyakusalo upāyakusalo mahatā kosallena samannāgato ti. Tenāha Bhagavā: — Kusalo sabbadhammānaṃ ti⁴.

Sato bhikkhu paribbaje ti.

Tena diṭṭhadhammasukhavihāratthaṃ abhikkante paṭikkante ālokite vilokite sammiñjite⁵ pasārite saṃghātipattacivaradhāraṇe asite pite khāyite sāyite uccārapassāvakamme gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhibhāve satena sampajānena vihātabbaṃ.

* Imā dve cariyā anuññātā Bhagavatā: ekā visuddhānaṃ, ekā visujjhantānaṃ.

Ke visuddhā? Arahanto. Ke visujjhantā? Sekhā.

Katakiccāni hi arahato indriyāni. Yaṃ bojjhaṃ⁶ tam⁴ catubbidhaṃ: dukkhassa pariññābhisamayena, samudayassa pahānābhisamayena, maggassa bhāvanābhisamayena, nirodhassa sacchikiriyābhisamayena.

Idaṃ catubbidhaṃ bojjhaṃ⁶. Yo evaṃ jānāti, ayaṃ

¹ B. adds ca.

² °netvā, B₁.

³ °ttāpentī, B.

⁴ om. S.

⁵ samī°, B₁.

⁶ bojjhaṅgaṃ, S.

vuccati sato abhikkamati sato paṭikkamati khayā rāgassa khayā dosassa khayā mohassa. Tenāha Bhagavā: — Sato bhikkhu paribbaje ti.

Tenāha: —

*Kāmesu nābhigijjheyya (Ajitā ti Bhagavā)
manasānāvilo siyā
kusalo sabbadhammānaṃ
sato bhikkhu paribbaje ti.*

Evam pucchitabbam, evam vissajjitabbam.

Suttassa ca anugīti atthato ca byañjanato ca samānaitabbā. Atthāpagataṃ hi byañjanaṃ samphappalāpaṃ¹ bhavati. Dunnikkhittassa padabyañjanassa attho pi dunnayo bhavati. Tasmā² atthabyañjanupetaṃ saṃgāhitabbam³ suttañ ca pavicinitabbam⁴.

Kim⁵ idaṃ suttaṃ?

Āhaccavacanāṃ anusandhivacanāṃ nītatthaṃ neyyatthaṃ * samkilesabhāgiyaṃ vāsanābhāgiyaṃ⁶ nibbedhabhāgiyaṃ asekhabhāgiyaṃ.

Kuham imassa suttassa sabbāni saccāni passitabbāni?

Ādi-majjha-pariyosāne ti.

Evam suttaṃ pavicetabbam.

Tenāha āyasmā Mahākaccāno: —

Yaṃ pucchitañ ca⁷ vissajjitañ ca | suttassa yā⁷ ca anugīti ti⁷.

Niyutto vicayo-hāro.

§ 3. Yutti-hāra.

1. Tattha katamo yutti-hāro?

Sabbesaṃ hārānaṃ ti ayaṃ yutti-hāro.

2. Kim yojayati?

Cattāro mahāpadesā: buddhāpadeso, saṃghāpadeso, sam- * bahulattherāpadeso, ekattherāpadeso.

Ime cattāro mahāpadesā.

3. Tāni padabyañjanāni sutte otārayitabbāni, vinaye * sandassayitabbāni, dhammatāyaṃ⁸ upanikkhipitabbāni.

¹ sampa°, B. B. ² tassa, B. ³ saṃgāyitabbam, S.

⁴ S. adds ti. ⁵ om. S. ⁶ vāsana°, S. ⁷ om. B.

⁸ °nāyaṃ, S.

- ☆ a) Katamasmim sutte otārayitabbāni?

Catūsu ariyasaccesu.

- b) Katamasmim vinaye sandassayitabbāni?

Rāgavinaye dosavinaye mohavinaye.

- c) Katamiyaṃ¹ dhammatāyaṃ upanikkhipitabbāni?

Paṭiccasamuppāde.

Yadi catūsu ariyasaccesu avatarati kilesavinaye sandis-sati dhammataṇ ca na vilometi, evaṃ āsave na janeti.

- ☆ Catūhi mahāpadesehi yaṃ yaṃ yujjati yena yena yujjati yathā yathā yujjati, taṃ taṃ gaheṭṭabbam.

- ☆ 4. Pañhaṃ pucchitena kati padāni pañhe ti?

Padaso pariyogāhitabbam² vicetabbam³. Yadi sabbāni padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha cattāri padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha tīni padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha dve padāni ekaṃ atthaṃ abhivadanti, eko pañho. Atha ekaṃ padaṃ ekaṃ atthaṃ abhivadati, eko pañho.

Taṃ upaparikkhamānena aññātabbam.

5. Kim³ ime dhammā nānatthā nānābyañjanā udāhu imesaṃ dhammānaṃ eko attho byañjanam eva nānan ti? Yathā kim bhave?

Yathā sā devatā Bhagavantam pañhaṃ pucchati:

Ken' assu⁴ 'bbhāhato loko ken' assu parivārīto

kena sallena otiṇṇo kīssa dhūpāyito⁵ sadā ti? (S. I, p. 40).

Imāni cattāri padāni pucchitāni.

Te tayo pañhā. Kathaṃ nāyati?

Bhagavā hi devatāya vissajjeti:

Maccunābbhāhato loko jarāya parivārīto

taṇhāsallena otiṇṇo icchādhūpāyito sadā ti (l. c. Cf. Thag. v. 448).

Tattha jarā ca³ maraṇaṇ ca, imāni dve saṃkhatassa saṃkhatalakkaṇāni. Jarāyaṃ t̥hitassa aññathattam maraṇam vayo.

Tattha jarāya ca³ maraṇassa ca atthato nānattham. Kena kāraṇena?

¹ °missam, B.

⁴ kena su, S.

² °gāyi°, B₁.

⁵ dhumāyito, B.

³ om. S.

Gabbhagatā pi hi miyyanti na ca¹ te jīṇṇā bhavanti. Atthi ca devānaṃ maraṇaṃ na ca tesāṃ sarīrāni² jiranti. Sakkaṭe ca³ jarāya paṭikkamaṃ kātum, na pana sakkaṭe maraṇassa paṭikkamaṃ kātum aññatr' eva iddhimantānaṃ iddhivisaṃyā.

Yaṃ panāha: taṇhāsallena otiṇṇo ti, dissanti vitarāgā jirantā pi⁴ miyyantā pi. Yadi ca yathā jarāmaranaṃ evaṃ taṇhā pi siyā, evaṃ sante sabbe yobbanatṭhā pi vigata-taṇhā siyūṃ⁵, yathā⁵ ca⁵ taṇhā⁵ dukkhassa samudayo, evaṃ jarāmaranaṃ pi siyā dukkhassa samudayo na ca siyā taṇhā dukkhassa samudayo, na hi jarāmaranaṃ dukkhassa samudayo, taṇhā dukkhassa samudayo, yathā ca taṇhā maggavajjhā, evaṃ jarāmaranaṃ pi siyā magga-vajjhaṃ.

Imāya yuttiyā aññamaññehi kāraṇehi gavesitabbhaṃ.

Yadi ca sandissati yutti, samārūlhaṃ atthato ca aññattaṃ, byañjanato pi gavesitabbhaṃ.

Sallo ti vā dhūpāyan ti vā imesaṃ dhammānaṃ atthato ekattaṃ. Na hi yujjati⁶ icchāya ca taṇhāya ca atthato aññattaṃ.

Taṇhāya adhippāye aparipūramāne navasu āghātavatthūsu kodho ca upanāho ca uppajjati.

Imāya yuttiyā jarāya⁷ ca⁸ maraṇassa ca taṇhāya ca atthato aññattaṃ.

Yaṃ pan' idaṃ Bhagavatā dvīhi nāmehi abhilapitaṃ⁹ icchā ti pi taṇhā ti pi, idaṃ Bhagavatā bāhirānaṃ vatthūnaṃ ārammaṇavasena dvīhi nāmehi abhilapitaṃ⁹ icchā ti pi taṇhā ti pi.

Sabbā hi taṇhā ajjhosānalakkhaṇena ekalakkaṇā.

Yathā sabbo aggi uṇhattalakkaṇena ekalakkaṇo, api ca upādānavasena aññamaññāni nāmāni labhati: kaṭṭhaggi ti pi tiṇaggi ti pi sakalikaggi ti pi gomayaggi ti pi thusaaggi ti pi saṃkāraggi ti pi, sabbo hi¹⁰ aggi uṇhattalakkaṇo 'va, evaṃ sabbā taṇhā ajjhosānalakkhaṇena eka-

¹ ce, B₁.

² sarīrā, S.

³ 'va, B.

⁴ om. S.

⁵ om. B₁.

⁶ yujjhati, S.

⁷ jarā, B₁.

⁸ om. B₁. S.

⁹ labhitam, S.

¹⁰ pi, B₁. S.

lakkhaṇā. Api tu ārammaṇa¹-upādānavasena aññamaññehi
 * nāmehi abhīlapitā: icchā iti pi taṇhā iti pi sallo iti pi
 dhūpāyanā² iti pi saritā iti pi visattikā iti pi sineho iti
 pi kilamatho iti pi latā iti pi maññanā iti pi bandho iti
 pi āsā iti pi pipāsā³ iti³ pi³ abhinandanā iti pi⁴.

Sabbā hi⁵ taṇhā ajjhosānalakkhaṇena ekalakkhaṇā yathā
 ca vevacane vuttā⁶.

Āsā pihā⁷ ca⁸ abhinandanā ca

anekadhātūsu⁹ sarā paṭiṭṭhitā

aññāṇamūlappabhavā pajappitā

sabbā mayā byantikatā samūlakā¹⁰ ti (Cf. S. I, p. 181).

Taṇhāy'etaṃ vevacanam, yathāha Bhagavā: —

Rūpe Tissa avigatarāgassa¹¹ avigatacchandassa avigata-
pemassa avigatapipāsassa avigataparīlāhassa . . . (Cf. S. III,
 p. 107).

Evam vedanāya . . . saññāya . . . saṃkhāresu . . . viñ-
 ñāne avigatarāgassa avigatacchandassa avigatapemassa avi-
 gatapipāsassa avigataparīlāhassa sabbam suttam vitthāre-
 tabbam.

Taṇhāy'etaṃ vevacanam.

Evam yujjati: sabbo dukkhūpacāro¹² kāmataṇhāsasāmkhā-
 ramūlako¹³, na pana yujjati: sabbo nibbidūpacāro¹⁴ kāma-
 taṇhāparikkhāramūlako.

Imāya yuttīyā aññamaññehi kāraṇehi gavesitabbam.
 Yathā Bhagavā rāgacaritassa puggalassa asubham desayati,
 dosacaritassa Bhagavā puggalassa mettam desayati, moha-
 caritassa Bhagavā puggalassa paṭiccasamuppādam desayati.

Yadi hi Bhagavā rāgacaritassa puggalassa mettam¹⁵ cet-
 vimuttim¹⁶ deseyya sukham vā paṭipadam dandhābhīññam su-
 kham vā paṭipadam khippābhīññam vipassanāpubbaṅgamam
 vā pahānam deseyya, na yujjati desanā. Evam³ yaṃ kiñci
 rāgassa anulomappahānam dosassa anulomappahānam mo-

¹ °nam, B₁. S.

² dhūm°, S.

³ om. S.

⁴ B. B₁ add iti.

⁵ om. B. B₁.

⁶ vuttam, S.

⁷ pipāsā pihā, S.

⁸ B. puts ca before pihā.

⁹ °tusu, B₁. S.

¹⁰ samūlikā, B₁. S.

¹¹ avita°, S.; also Com.

¹² dukkho°, B₁.

¹³ S. adds ti.

¹⁴ nibbindu°, B₁.

¹⁵ mettā, S.

¹⁶ °ttiyā, S.

hassa anulomappahānaṃ, sabban taṃ vicayena hārena vicinitvā¹ yutti-hārena yojetabbaṃ, yāvatikā² nānassa bhūmiā. *

Mettāvihāriṣṣa sato byāpādo cittaṃ pariyādāya ṭhassati ti na yujjati desanā, byāpādo pahānaṃ abbattham gacchati ti yujjati desanā.

Karuṇāvihāriṣṣa sato vihesā cittaṃ pariyādāya ṭhassati ti na yujjati desanā, vihesā pahānaṃ abbattham gacchati ti yujjati desanā.

Muditāvihāriṣṣa sato arati cittaṃ pariyādāya ṭhassati ti na yujjati desanā, arati pahānaṃ abbattham gacchati ti yujjati desanā.

Upekkhāvihāriṣṣa⁴ sato rāgo cittaṃ pariyādāya ṭhassati ti na yujjati desanā, rāgo pahānaṃ abbattham gacchati ti yujjati desanā.

Animittāvihāriṣṣa sato nimittānusāri, tena ten' eva viññā-
naṃ pavattati ti na yujjati desanā, nimittam pahānaṃ abbattham gacchati ti yujjati desanā. *

Asmī ti vigataṃ, ayaṃ aham asmī ti na samanupassāmi, atha ca pana me kismiñci⁵ katasmin⁶ ti vicikicchā katham-kathā⁷ sallam⁸ cittaṃ pariyādāya ṭhassati ti na yujjati desanā, vicikicchā kathamkathā⁷ sallam pahānaṃ abbattham gacchati ti yujjati desanā.

Yathā vā⁹ pana³ paṭhamam¹⁰ jhānaṃ¹⁰ samāpannassa sato kāmarāgabyāpādā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, avitakkasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Dutiyam jhānaṃ samāpannassa sato vitakkavicārasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, upekkhasukhasahagatā¹¹ vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

¹ °netvā, B. ² yāvati, S. ³ om. S. ⁴ upekhā°, B.

⁵ kismiṃ, B. ⁶ °mici (*without* ti), B.; kathasmiṃ, S.

⁷ S. *puts* katham° before vi° ⁸ sallaki, S. ⁹ 'va, S.

¹⁰ paṭhamajjh°, S., and so in every similar case.

¹¹ upekhā°, B.

Tatiyaṃ jhānaṃ samāpannassa sato pitisukhasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, upekkhāsati-pārisuddhisahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Catuttham jhānaṃ samāpannassa sato upekkhāsahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, ākāsañācāyatanasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Ākāsañācāyatanam samāpannassa sato rūpasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, viññāpañcāyatana-sahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Viññāpañcāyatanam samāpannassa sato ākāsañācāyatanasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, ākiñcaññāyatanasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Ākiñcaññāyatanam samāpannassa sato viññāpañcāyatanasahagatā saññāmanasikārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, nevasaññānāsaññāyatanasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Nevasaññānāsaññāyatanam samāpannassa sato saññūpācārā visesāya samvattanti ti na yujjati desanā, hānāya samvattanti ti yujjati desanā, saññāvedayitānirodhasahagatā vā saññāmanasikārā hānāya samvattanti ti na yujjati desanā, visesāya samvattanti ti yujjati desanā.

Kallatāparicitaṃ cittaṃ na ca abhinihāraṃ khamatī ti na yujjati desanā, kallatāparicitaṃ cittaṃ atha ca abhinihāraṃ khamatī ti yujjati desanā.

Evam sabbe nava suttantā yathādhammaṃ yathāvinayaṃ

yathā Satthu sāsanaṃ sabbato¹ vicayena hārena viciṇitvā yutti-hārena yojetabbā².

Tenāha āyasmā Mahākaccāno: —

Sabbesaṃ hārānaṃ | yā bhūmi³ yo ca gocaro tesā ti.

Niyutto yutti-hāro.

§ 4. Padaṭṭhāna-hāra.

1. Tattha katamo padaṭṭhāno-hāro?

*

Dhammaṃ deseti jīno ti ayaṃ padaṭṭhāno-hāro.

2. Kiṃ desayati?

Sabbadhammayāthāva⁴ - asampaṭivedhalakkhaṇā avijjā. Tassā vipallāsā padaṭṭhānaṃ. Ajjhosānalakkhaṇā taṇhā. Tassā piyarūpaṃ sātārūpaṃ padaṭṭhānaṃ. Patthanalak-
khaṇo lobho. Tassa adinnādānaṃ padaṭṭhānaṃ. Vaṇṇa-
saṇṭhānabyañjanagahaṇalakkhāṇā⁵ subhasāññā. Tassā in-
driyāsamvaro padaṭṭhānaṃ. Sāsavaphassa-upagamanalak-
khaṇā sukhasāññā. Tassā assādo padaṭṭhānaṃ. Saṃkhata-
lakkhaṇānaṃ dhammānaṃ asamanupassanalakkhaṇā nicca-
sāññā. Tassā viññānaṃ padaṭṭhānaṃ. Aniccasaññā-dukkha-
sāññā-asamanupassanalakkhaṇā attasaññā⁶. Tassā nāma-
kāyo padaṭṭhānaṃ.

Sabbadhammasampaṭivedhalakkhaṇā vijjā. Tassā sab-
baṃ⁷ neyyaṃ⁸ padaṭṭhānaṃ. Cittavikkhepaṭisaṃhara-
ṇalakkhāṇo samatho. Tassa asubhā padaṭṭhānaṃ. Icchāva-
carapaṭisaṃharanālakkhāṇo alobho. Tassa adinnādānaṃ
veramaṇi padaṭṭhānaṃ. Abyāpajjalakkhaṇo adoso. Tassa
pāṇātipātā veramaṇi padaṭṭhānaṃ. Vatthu-avippatipāda-
nalakkhaṇo amoho. Tassa sammāpaṭipatti padaṭṭhānaṃ.
Vinīlakavipubbakagahaṇalakkhāṇā asubhasāññā. Tassā
nibbidā padaṭṭhānaṃ. Sāsavaphassaparijānanalakkhāṇā
dukkhasāññā. Tassā vedanā padaṭṭhānaṃ. Saṃkhata-
lakkhaṇānaṃ dhammānaṃ samanupassanalakkhaṇā anicca-

¹ sato, S.

² B. S. *add* ti.

³ bhummi, B.

⁴ sabbadhammānaṃ yathāva, S.

⁵ byañjanagāṇa°, S.

⁶ attha°, S.

⁷ om. S.

⁸ seyya, S.

saññā. Tassā uppādavayā padaṭṭhānaṃ. Sabbadhammānaṃ¹ abhinivesalakkhaṇā anattasaññā. Tassā² dhammasaññā² padaṭṭhānaṃ. Pañca kāmaguṇā kāmārāgassa padaṭṭhānaṃ. Pañcendriyāni rūpīni³ rūparāgassa padaṭṭhānaṃ. Chālāyatanam⁴ bhavarāgassa padaṭṭhānaṃ. Nibbattibhavānupassitā pañcannaṃ upādānakkhandhānaṃ padaṭṭhānaṃ. Pubbenivāsānussati nāpadassanassa padaṭṭhānaṃ. Okappanalakkhaṇā saddhā adhimuttipaccupaṭṭhānā ca anāvilalakkhaṇo⁵ pasādo⁶ sampasīdanapaccupaṭṭhāno ca. Abhipatthiyanalakkhaṇā saddhā. Tassā aveccapasādo padaṭṭhānaṃ. Anāvilalakkhaṇo pasādo. Tassa saddhā padaṭṭhānaṃ. Ārambhalakkhaṇam viriyam. Tassa sammappadhānaṃ padaṭṭhānaṃ. Apilāpanalakkhaṇā sati⁷. Tassā satipaṭṭhānaṃ padaṭṭhānaṃ. Ekaggalakkhaṇo samādhi. Tassa jhānāni padaṭṭhānaṃ. Pajānanalakkhaṇā paññā. Tassā saccāni padaṭṭhānaṃ.

Aparo nayo: —

Assādamanasikāralakkhaṇo ayoṇisomanasikāro. Tassa aviṇṇā padaṭṭhānaṃ. Saccasammohanalakkhaṇā⁸ aviṇṇā. Tam⁹ saṃkhārānaṃ padaṭṭhānaṃ. Punabbhavavirohanalakkhaṇā¹⁰ saṃkhārā. Tam¹¹ viññāṇassa padaṭṭhānaṃ. Opapaccayikanibbattilakkhaṇam viññāṇam. Tam nāmarūpassa padaṭṭhānaṃ. Nāmakāyarūpakāyasamghātalakkhaṇam nāmarūpam. Tam chālāyatanassa¹² padaṭṭhānaṃ. Indriyavavatthānalakkhaṇam chālāyatanam¹². Tam phassassa padaṭṭhānaṃ. Cakkhurūpaviññāṇasannipātalakkhaṇo¹³ phasso. Tam vedanāya padaṭṭhānaṃ. Itthānīṭṭhānubhavanalakkhaṇā vedanā. Tam taṇhāya padaṭṭhānaṃ. Ajjhosānalakkhaṇā taṇhā. Tam¹⁴ upādānassa padaṭṭhānaṃ. Opapaccayikam¹⁵ upādānam. Tam bhavassa padaṭṭhānaṃ. Nāmakāyarūpakāyasambhavanalakkhaṇo bhavo. Tam¹⁶

¹ °dhamma, B. ² om. S.

³ rūpīni, B. S.; rūpāni, B.

⁴ written chaṭṭh° in S.

⁵ °ne, S.

⁶ °de, S.

⁷ satti, S.

⁸ °kkhaṇa°, B. S.

⁹ sā, B. S.

¹⁰ °virūhaka°, S.

¹¹ te, B. S.

¹² saḷ°, S.

¹³ °sannipātana°, S.

¹⁴ sā, S.

¹⁵ °tam, B.

¹⁶ so, B. S.

jātiyā padatthānam. Khandhapātubhavanalakkhaṇā¹ jāti. Taṃ jarāya padatthānam. Upadhiparipākalakkhaṇā jarā. Taṃ maraṇassa padatthānam. Jīvitindriyūpacchedalakkhaṇam maraṇam. Taṃ sokassa padatthānam. Ussukkakārako soko. Taṃ paridevassa padatthānam. Lālapakārako² paridevo. Taṃ dukkhassa padatthānam. Kāyasampīlanam dukkham. Taṃ domanassassa padatthānam. Cittasampīlanam³ domanassam. Taṃ upāyāsassa padatthānam. Oda-hanakārako upāyāso. Taṃ bhavassa padatthānam.

Imāni bhavaṅgāni yadā samaggāni nibbattāni bhavanti, so bhavo. Taṃ saṃsārassa padatthānam. Niyyānikalakkhaṇo maggo. Taṃ nirodhassa padatthānam. Tittānñutā pītanñutāya padatthānam. Pītanñutā mattānñutāya padatthānam. Mattānñutā attānñutāya padatthānam. Attānñutā pubbekatapuññatāya⁴ padatthānam. Pubbekatapuññatā⁵ patirūpadesavāsassa padatthānam. Patirūpadesavāso sappurisūpanissayassa padatthānam. Sappurisūpanissayo⁶ attasamāpanidhānassa padatthānam. Attasamāpanidhānam silānam padatthānam. Silāni avippaṭiṣārassa padatthānam. Avippaṭiṣāro pāmujjassa⁷ padatthānam. Pāmujjam pītiyā padatthānam. Pīti passaddhiyā padatthānam. Passaddhi sukhassa padatthānam. Sukham samādhissa padatthānam. Samādhī yathābhūtanāṇadassanassa padatthānam. Yathābhūtanāṇadassanam nibbidāya padatthānam. Nibbidā virāgassa padatthānam. Virāgo vimuttiyā padatthānam. Vimutti vimuttiṇāṇadassanassa padatthānam.

Evam yo koci upanissayo yo koci paccayo, sabbo so padatthānam.

Tenāha āyasmā Mahākaccāno: —

Dhammam deseti jino ti.

Niyutto padatthāno-hāro.

¹ khandhānam pātu°, S. ² lalanappa°, S.

³ cittapīlanam, S. ⁴ °kātānñutāya, B.

⁵ °tānñutā, B. ⁶ sappurisasannissayo, S.

⁷ pāmo°, B.

§ 5. Lakkhaṇa-hāra.

1. Tattha katamo lakkhaṇo-hāro?

Vuttamhi ekadhamme ti ayaṃ lakkhaṇo-hāro.

2. Kiṃ lakkhayati¹?

Ye dhammā ekalakkhaṇā, tesam dhammānaṃ ekasmim dhamme vutte avasiṭṭhā dhammā vuttā bhavanti.

3. Yathā kiṃ bhave?

Yathāha Bhagavā: —

Cakkhum² bhikkhave anavaṭṭhitam ittaram parittam pabhaṅgu, parato dukkham byasanam calam³ kukkulam samkhāram⁴ vadhakam⁵ amittamajjhe.

Imasmim cakkhusmim vutte avasiṭṭhāni ajjhattikāni āyatanāni vuttāni bhavanti.

Kena kāraṇena?

Sabbāni hi cha ajjhattikāni āyatanāni vadhakatṭhena ekalakkhaṇāni.

Yathā cāha Bhagavā: —

Atīte Rūḍha rūpe anapekho⁵ hoti, anāgataṃ rūpaṃ mā abhinandi, paccuppannassa rūpassa nibbidāya virāgāya nirōdhāya cāgāya paṭinissaggāya paṭipajja.

Imasmim rūpakkhandhe vutte avasiṭṭhā khandhā vuttā bhavanti.

Kena kāraṇena?

Sabbe hi pañcakkhandhā Yamakovādasutte⁶ vadakatṭhena ekalakkhaṇā vuttā.

Yathā cāha Bhagavā: —

Yesāṃ ca susamāraddhā niccam kāyagatā sati akiccam te na sevanti licce sūtaccakārino (Dhp. v. 293).

Iti kāyagatāya satiyā vuttāya vuttā bhavanti vedanāgatā sati cittagatā⁷ dhammagatā⁸ ca. Tathā yaṃ kiñci diṭṭham vā sutam vā mutam vā ti vutte vuttam bhavati viññātam.

Yathā cāha Bhagavā: —

¹ lakkhiyati, B., S.

² cakkhu, S.

³ calanam, B.

⁴ samkhāra^o, S.

⁵ opekkho, S.

⁶ cf. S. III, p. 109 sqq.

⁷ cittā^o, S.

⁸ dhammā^o, B.

Tasmā ti ha tvaṃ¹ bhikkhu kāye kāyānupassī viharāhi² ātūpī sampajāno satimā vineyya loke abhiññādomanassaṃ.

Ātāpī ti viriyindriyaṃ. Sampajāno ti paññindriyaṃ. Satimā ti satindriyaṃ. Vineyya loke abhiññādomanassaṃ ti samādhindriyaṃ.

Evam kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūriṃ gacchanti.

Kena kāraṇena?

Ekalakkhaṇattā catunnaṃ indriyānaṃ.

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappa-dhānā bhāvanāpāripūriṃ gacchanti. Catūsu sammappa-dhānesu bhāviyamānesu cattāro iddhippādā bhāvanāpāripūriṃ gacchanti. Catūsu iddhippādesu bhāviyamānesu pañcendriyāni bhāvanāpāripūriṃ gacchanti. Pañcasu indriyesu bhāviyamānesu pañca balāni bhāvanāpāripūriṃ gacchanti. Pañcasu balesu bhāviyamānesu satta bojjhaṅgā bhāvanāpāripūriṃ gacchanti. Sattasu bojjhaṅgesu bhāviyamānesu ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati. Sabbe ca³ bodhaṅgamā⁴ dhammā bodhipakkhiyā bhāvanāpāripūriṃ gacchanti.

Kena kāraṇena?

Sabbe hi bodhaṅgamā⁴ dhammā⁵ bodhipakkhiyā niyyānikalakkhaṇena ekalakkhaṇā.

Te⁶ ekalakkhaṇattā bhāvanāpāripūriṃ gacchanti.

Evam⁷ akusalā pi⁸ dhammā ekalakkhaṇattā pahānaṃ abbattham gacchanti.

Catūsu satipaṭṭhānesu bhāviyamānesu vipallāsā pahiyanti, āhārā c'assa pariññam gacchanti, upādānehi anupādāno bhavati, yogehi ca visamyutto bhavati, gandhehi ca vippayutto bhavati, āsavehi ca anāsavo bhavati, oghehi ca nitiṇṇo bhavati, sallehi ca visallo bhavati, viññānatṭhitiyo c'assa pariññam gacchanti, agatigamanehi⁹ ca⁵ na agatiṃ¹⁰ gacchanti.

¹ tam. S.

² °rati. S.

³ 'va. B.

⁴ bojjh°. S.

⁵ om. B.

⁶ tena, B₁. S.

⁷ S. adds pi.

⁸ om. B₁. S.

⁹ °nesu hi, S.

¹⁰ bhavati, S.

Evam akusalā pi dhammā ekalakkhaṇattā pahānaṃ abbattham gacchanti.

Yattha vā pana rūpindriyaṃ desitaṃ, desitā tatth¹ eva¹ rūpadhātu² rūpakkhandho³ rūpañcāyatanam. Yattha vā pana sukhā vedanā desitā, desitaṃ tattha sukhindriyaṃ somanassindriyaṃ dukkhasamudayo ca ariyasaccam. Yattha vā pana dukkhā vedanā desitā, desitaṃ tattha dukkhindriyaṃ domanassindriyaṃ dukkhañ ca ariyasaccam. Yattha vā pana adukkhamasukhā vedanā desitā, desitaṃ tattha upekkhindriyaṃ⁴ sabbo ca paṭiccasamuppādo.

Kena kāraṇa?

Adukkhamasukhāya hi vedanāya avijjā⁵ anuseti⁶, avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññānaṃ, viññānapaccayā nāmarūpaṃ, nāmarūpapaccayā chaḷāyatanam⁷, chaḷāyatanapaccayā⁷ phasso, phassapaccayā vedanā, vedanāpaccayā tanhā, tanhāpaccayā upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmarasokapari-devadukkhadomanassūpāyāsā sambhavanti.

Evam etassa kevalassa dukkhakkhandhassa samudayo hoti⁸.

* So ca sarāga-sadosa-samoha-saṃkilesapakkhena hātabbo, vītārāga-vītadosa-vītamoha-ariyadhammehi hātabbo.

* Evam ye dhammā ekalakkhaṇā kiccato ca lakkhaṇato ca sāmāññato ca cutupapātato⁹ ca, tesam dhammānam ekasmiṃ dhamme vutte avasiṭṭhā dhammā vuttā bhavanti.

Tenāha āyasmā Mahākaccāno¹⁰: —

Vuttamhi ekadhamme ti.

Niyutto lakkhaṇo-hāro.

§ 6. Catubyūha-hāra.

1. Tattha katamo catubyūho-hāro?

Neruttam adhippāyo ti ayaṃ.

Byañjanena suttassa neruttañ ca adhippāyo ca nidānañ ca pubbāparasandhi ca gavesitabbā¹¹.

¹ tattha, B. ² °dhātuṃ, S. ³ om. S. ⁴ upekkhi°, B.

⁵ abhijjhā, S. ⁶ °ti ti, S. ⁷ sa°, B. S. ⁸ ti, B.

⁹ cutupātato, B. ¹⁰ °kaccāyano, B. ¹¹ °tabbo, B. B.

a) Tattha katamaṃ neruttaṃ?

Yā nirutti padasaṃhitā, yaṃ dhammānaṃ nāmaso nāṇaṃ. *

Yadā hi bhikkhu atthassa ca nāmaṃ jānāti dhammassa ca nāmaṃ jānāti, tathā tathā naṃ abhiniropeti, ayaṃ¹ vuccati atthakusalo dhammakusalo byañjanakusalo niruttikusalo pubbāparakusalo desanākusalo atitādhivacanakusalo anāgatādhivacanakusalo paccuppannādhivacanakusalo itthādhivacanakusalo purisādhivacanakusalo napumsakādhivacanakusalo ekādhivacanakusalo anekādhivacanakusalo.

Evam sabbāni² kātabbāni janapadaniruttāni³ sabbā ca janapadaniruttiyo⁴, ayaṃ nirutti padasaṃhitā.

b) Tattha katamo adhippāyo?

Dhammo have rakkhati dhammacāriṃ⁵

chattaṃ mahantaṃ yatha⁶ vassakāle

esānisaṃso⁷ dhamme suciṇṇe

na duggatiṃ gacchati dhammacārī ti (Cf. p. 6).

Idha Bhagavato ko adhippāyo?

Ye apāyehi parimuccitukāmā bhavissanti, te dhammacārī⁸ bhavissanti ti ayaṃ ettha Bhagavato adhippāyo.

Coro yathā sandhimukhe gahito

sakammunā haññate bajjhate ca

evam ayaṃ pecca⁹ pajā parattha

sakammunā haññate bajjhate cā ti (Cf. Thag. v. 786).

Idha Bhagavato ko adhippāyo?

Saṅcetanikānaṃ katānaṃ kammānaṃ upacitānaṃ dukkhavedaniyānaṃ anīṭṭhaṃ asātaṃ vipākam paccanubhavissati ti ayaṃ ettha Bhagavato adhippāyo.

Sukhakāmāni bhūtāni yo daṇḍena vihiṃsati¹⁰

attano sukham esāno pecca¹¹ na labhate sukhan ti (Dhp. v. 131).

Idha Bhagavato ko adhippāyo?

Ye sukhena atthikā bhavissanti, te pāpakam¹² kammam¹² na karissanti ti ayaṃ ettha Bhagavato adhippāyo.

¹ B. adds ca.

² S. adds pi.

³ °niruttāni, B. B.

⁴ °neruttiyo, B. S.

⁵ °rī, S.

⁶ yathā, B. S.

⁷ etāni°, S.

⁸ °cārino, B.

⁹ pacca, B. S.

¹⁰ vihaññati, B.

¹¹ pacca, B. B.; all MSS. add so.

¹² pāpa°, S.

*Middhī¹ yadā hoti mahagghaso ca
niddāyitā samparivattasāyī
mahāvarāho va nivāpapuṭṭho²*

punappunaṃ gabbhaṃ upeti mando ti (Dhp. v. 325;
Thag. v. 17).

Idha Bhagavato ko adhippāyo?

Ye jarāmarañena aṭṭiyitukāmā³ bhavissanti, te bhavissanti bhojane mattaññuno indriyesu guttadvārā pubbarattā-pararattam jāgariyānuyogam anuyuttā vipassakā⁴ kusalesu dhammesu sagāravā ca sabrahmacārīsu⁵ thesesu navesu majjhimesū ti ayaṃ ettha Bhagavato adhippāyo.

*Appamādo amatapadaṃ⁶ pamādo maccuno padaṃ
appamattā na miyyanti ye pamattā yathā matā ti*

(Dhp. v. 21).

Idha Bhagavato ko adhippāyo?

Ye amatapariyesanaṃ pariyesitukāmā bhavissanti, te appamattā viharissanti ti ayaṃ ettha Bhagavato adhippāyo.

Ayaṃ adhippāyo.

c) Tattha katamaṃ nidānaṃ?

Yathā so Dhaniyo gopālako Bhagavantam āha (S. N. I, 2): —

*Nandati puttehi⁷ puttimā
gopiko gohi tath' eva nandati
upadhī hi narassa nandanā
na hi so nandati yo nirūpadhī ti* (v. 16 = v. 33),

Bhagavā āha: —

*Socati puttehi⁷ puttimā
gopiko gohi tath' eva socati
upadhī hi narassa socanā
na hi socati yo nirūpadhī ti* (v. 17 = v. 34).

Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bhagavā bāhiram pariggahaṃ upadhiṃ⁸ āhā ti.

Yathā ca Māro pāpimā Gijjhakūṭā pabbatā puthusilam pātesi, Bhagavā āha: —

¹ middhi, B. B.

² °vuddho, B.

³ aṭṭi°, B.; aṭṭa°, B.

⁴ °nā, S.

⁵ brahma°, B. B.

⁶ °tam p°, all MSS.

⁷ °hi ti, S.

⁸ °dhi, B. S.

*Sace pi kevalam sabbam Gijjhakūṭam calessasi*¹
*n'eva*² *sammāvimuttānaṃ*³ *buddhānaṃ atthi iñjitaṃ* (S. I,
 p. 109).

* * *

Nabham phaleyya paṭhavim caleyya
*sabbe 'va*⁴ *pāṇā uḍa santaseyyuṃ*
sallam pi ce urasi kampayeyyuṃ
upadhīsu tūṇaṃ na karonti buddhā ti (S. I, p. 107).
 Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bha-
 gavā kāyaṃ upadhīsu⁵ āhā ti.

Yathā cāha: —

*Na taṃ daḷhaṃ*⁶ *bandhanam āhu dhīrā*
*yad*⁷ *āyasaṃ*⁸ *dārujaṃ pabbajaṃ ca*
sārattarattū maṇikuṇḍalesu
*puttesu dāresu ca yū apekhā*⁹ *ti* (S. I, p. 77).

Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bha-
 gavā bāhiresu vatthūsu taṇhaṃ āhā ti.

Yathā cāha: —

Etaṃ daḷhaṃ bandhanam āhu dhīrā
ohāriṇaṃ sithilaṃ duppamuñcaṃ
etaṃ pi chetvāna paribbajanti
*anapekhino*¹⁰ *kāmasukhaṃ pahāyā ti* (S. I, p. 77).

Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bha-
 gavā bāhiravatthukāya taṇhāya pahānaṃ āhā ti.

Yathā¹¹ cāha¹¹: —

Āturaṃ asuciṃ pūtiṃ dugandhaṃ dehanissitaṃ
*paggharantaṃ divārattiṃ*¹² *bālānaṃ abhinanditaṃ ti* (Cf.
 Thag. v. 394; Dh. p. 316; Thig. vv. 19. 82).

Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bha-
 gavā ajjhattikavatthukāya taṇhāya pahānaṃ āhā ti.

Yathā cāha: —

¹ clessati, B.; calissati, S.; caleyyasi, B. ² na ca, S.

³ samāvi°, B.; samādhi°, S. ⁴ ca, S.

⁵ dhi, B. S. ⁶ B. puts daḷhaṃ before na taṃ.

⁷ yaṃ, S. ⁸ ay°, S.

⁹ apekkhā, S. ¹⁰ opekkhino, S.

¹¹ om. B. S. ¹² o'ratti, B. S.

*Ucchinda¹ sineham attano
kumudaṃ sārādikaṃ va pāṇinā
santimaggam eva brūhaya
nibbānaṃ Sugatena desitaṃ ti* (Dhp. v. 285).

Iminā vatthunā iminā nidānena evaṃ nāyati: idha Bhagavā ajjhattikavatthukāya taṇhāya pahānaṃ āhā ti.

Idaṃ nidānaṃ.

d) Tattha katamo pubbāparasandhi?

Yathāha²: —

*Kāmandhā jālasacchannā taṇhāchadanachādītā
pamattabandhanābaddhā³ macchā va kumināmukhe
jarāmarāṇaṃ⁴ anventi⁴ vaccho khīrapako⁵ va mātaraṃ ti*
(Ud. p. 76; cf. Thag. v. 297).

Ayaṃ kāmatapaṇhā vuttā.

Sā katamena pubbāparena yujjati?

Yathāha⁶: —

*Ratto atthaṃ na jānāti ratto dhammaṃ na passati
andhatamaṃ⁷ tadā hoti yaṃ rāgo sahate naraṃ ti* (Cf. p. 12).

Iti andhatāya ca sacchannatāya⁸ ca sū yeva taṇhā abhīlapitā.

Yaṇ cāha: —

*Kāmandhā jālasacchannā⁹ taṇhāchadanachādītā ti yaṇ
cāha: —*

Ratto atthaṃ na jānāti ratto dhammaṃ na passati ti imehi padehi pariyuṭṭhānehi sū yeva taṇhā abhīlapitā.

Yaṃ andhakāraṃ ayaṃ dukkhasamudayo, yā ca taṇhā ponobhavikā.

Yaṇcāha: kāmā ti ime kilesakāmā, yaṇ cāha: jālasacchannā⁹ ti tesam yeva kāmānaṃ payogena pariyuṭṭhānaṃ dasseti.

Tasmā kilesavasena ca pariyuṭṭhānavasena ca taṇhā bandhanaṃ vuttā¹⁰.

Ye edisikā, te jarāmarāṇaṃ anventi.

¹ ucchinna, B₁. ² yathā cāha, B₁. ³ oṇābandhā, all MSS.

⁴ om. S. ⁵ khīrapako, B. S. ⁶ yathā cāha, B₁. S.

⁷ andhaṃ ta°, S. ⁸ pacch°, B₁. S.

⁹ °pacch°, B₁. S. ¹⁰ vuttam, B.

Ayaṃ Bhagavatā yathānikkhiṭṭagāthābalena¹ dassitā:
jarāmarañṇaṃ anventi ti.

*Yassa papañcā² ṭhiti³ ca n'atthi
sandānaṃ⁴ palighaṇṇaṃ ca vitivatto
tan nittañṇaṃ muninṇaṃ carantaṃ
na vijānāti sadevako pi loko ti (Ud. p. 77).*

Papañcā nāma taṇhā diṭṭhimānā tadabhisamkhata ca samkhārā. Ṭhiti⁴ nāma anusayā. Sandānaṃ⁵ nāma taṇhāya⁶ pariyuṭṭhānaṃ. Yāni chattiṃsa taṇhāya jāliniyā vicaritāni. Paligho nāma moho. Ye ca papañcā⁶-samkhārā yā ca ṭhiti⁴ yaṃ⁷ sandānaṃ⁸ ca yaṃ⁷ palighaṇṇaṃ ca, yo etaṃ sabbam samatikkanto ayaṃ vuccati nittañṇo iti.

Tattha pariyuṭṭhānasamkhārā: diṭṭhadhammavedaniyā vā upapajjavedaniyā vā aparāpariyavedaniyā⁹ vā¹⁰.

Evam taṇhā tividham phalaṃ deti: diṭṭhe¹¹ vā dhamme upapajje vā apare vā pariyāye. Evam Bhagavā āha: —

Yaṃ lobhapakataṃ kammaṃ karoti kāyena vā vācāya vā manasā vā, tassa vipākaṃ anubhoti diṭṭhe¹¹ vā dhamme upapajje vā apare vā pariyāye ti.

Idaṃ Bhagavato pubbāparena yujjati.

Tattha pariyuṭṭhānaṃ diṭṭhadhammavedaniyaṃ vā kammaṃ upapajjavedaniyaṃ vā kammaṃ aparāpariyavedaniyaṃ¹² vā¹³ kammaṃ.

Evam kammaṃ tidhā vipaccati: diṭṭhe¹¹ vā dhamme upapajje¹⁴ vā apare¹⁵ vā¹⁵ pariyāye¹⁵.

Yathāha: —

Yaṇ ce bālo idha pāṇātipātī hoti | pe¹⁶ | micchādiṭṭhī hoti, tassa diṭṭhe¹⁷ vā¹⁷ dhamme vipākaṃ paṭisaṃvedeti upapajje¹⁸ vā apare vā pariyāye ti.

¹ °phalena, B₁. S. ² papañcath°, S.; °dhiti, B₁.

³ sandh°, B. B₁. S.; sant°, Com.

⁴ dhi°, B₁.

⁵ taṇhā, B.; S. adds ca.

⁶ °ca, S.

⁷ om. B₁. S.

⁸ sandh°, S.

⁹ °pariyāyave°, B₁.

¹⁰ om. B₁.

¹¹ diṭṭhe 'va, S.

¹² aparāpariyāya, B. B₁; aparāpariyāya vā ve°, S.; but cf. Mil. p. 108 aparāpariyakammaṃ.

¹³ om. S.

¹⁴ °jjam, B₁. S.

¹⁵ aparāpariyāye, S.

¹⁶ pa, B₁; la, B₁.

¹⁷ diṭṭhe 'va, B₁.

¹⁸ °jjam, B₁; °jja, S.

Idaṃ Bhagavato pubbāparena yujjati.

Tattha pariyutthānaṃ paṭisaṃkhānabalena pahātabbam, saṃkhārā dassanabalena, chattiṃsa taṇhāvicaritāni¹ bhāvanābalena pahātabbāni ti.

Evam taṇhā pi tidhā pahiyati: yā nittañhatā ayaṃ sa-upādisesā nibbānadhātu, bheda kāyassa ayaṃ anupādisesā nibbānadhātu, papañco nāma vuccati anubandho.

Yaṇ cāha Bhagavā²: —

*Papañceti atitānāgata-paccuppannaṃ cakkhuvīññeyyaṃ rūpaṃ ārabbhā ti*³ yaṇ cāha Bhagavā: —

Atite Rādha rūpe anapekko⁴ hoti⁴, anāgataṃ rūpaṃ mā⁵ abhinandī⁵, paccuppannassa⁶ rūpassa⁶ nibbidāya virāgāya nirodhāya cāgāya⁷ paṭinissaggāya paṭipajjā ti (Cf. p. 30).

Idaṃ Bhagavato pubbāparena yujjati.

Yo cāpi papañco ye ca saṃkhārā yā ca atitānāgata-paccuppannassa abhinandanā, idaṃ ekattaṃ⁸. Api ca aññamaññehi padehi aññamaññehi akkharehi aññamaññehi byañjanehi aparimāṇā nāma⁹ dhammadesanā vuttā Bhagavatā (Cf. p. 8 sq.).

Evam suttana suttam saṃsandayitvā pubbāparena saddhiṃ¹⁰ yojayitvā suttam niddittham bhavati¹¹.

2. So¹² cāyaṃ¹³ pubbāparo sandhi catubbidho: attha-sandhi, byañjanasandhi, desanāsandhi, niddesasandhi ti.

aa) Tattha atthasandhi chappadāni: saṃkāsanā, pakāsanā, vivaraṇā, vibhajanā, uttānikammatā¹⁴, paññatti ti.

bb) Byañjanasandhi chappadāni: akkharam, padaṃ, byañjanam, ākāro, nirutti, niddeso ti².

cc) Desanāsandhi: na ca paṭhavim nissāya jhāyati jhāyī¹⁵ jhāyati ca, na ca āpaṃ nissāya jhāyati jhāyī jhāyati ca, na ca tejaṃ nissāya jhāyati jhāyī jhāyati ca,

¹ sa°, B. B.; concerning the 36 taṇhā see Childers, p. 496 a.

² om. B. S. ³ °pekkho, S.

⁴ hohi, B.; the present is used for the imp.

⁵ mābhi°, B. B. ⁶ °ppannarūpassa, B.; B. omits rūpassa.

⁷ om. B. ⁸ ekattham, B. B. ⁹ om. B. B.

¹⁰ sandhi, B. B. ¹¹ Bhagavatā, B. S. ¹² yo, S.

¹³ 'yaṃ, B. ¹⁴ °kammaṃ taṃ, S.

¹⁵ jhāyī, B. S. throughout.

na ca vāyuma¹ nissāya jhāyati jhāyī jhāyati ca | pe² | na ca ākāsaṇāñcāyatanam nissāya . . . na ca viññāṇaṇcāyatanam nissāya . . . na ca ākiñcaññāyatanam nissāya . . . na ca nevaṣaṇñānāsaññāyatanam nissāya . . . na ca imaṃ lokam nissāya na ca param lokam nissāya jhāyati jhāyī jhāyati ca, yam idaṃ ubhayam antarena diṭṭham sutam mutam viññātam pattam pariyesitam vitakkitam vicāritam³ manasānuvicintitam⁴, tam pi na⁵ nissāya jhāyati jhāyī jhāyati ca. Ayaṃ sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anissitena cittaena na ṇāyati jhāyanto (Cf. A. V, p. 324sq.). *

Yathā Māro pāpimā Godhikassa kulaputtassa viññāṇam samanvesanto na jānāti na passati (S. I, p. 120sq.).

So hi papañcātito, taṇhāpahānena diṭṭhinissayo pi 'ssa n'atthi.

Yathā ca Godhikassa, evaṃ Vakkalissa⁶ (S. III, p. 119sq.).

Sadevakena lokena samārakena sabrahmakena sassa-
maṇabrāhmaṇiyā pajāya sadevamanussāya anissitacittā na
ṇāyanti jhāyamānā.

Ayaṃ desanāsandhi.

dd) Tattha katamā niddesasandhi?

Nissitacittā akusalapakkhena niddisitabbā⁷. Anissita-
cittā kusalapakkhena niddisitabbā. Nissitacittā saṃkile-
sena⁸ niddisitabbā. Anissitacittā vodānena niddisitabbā.
Nissitacittā saṃsārapavattiyā niddisitabbā. Anissitacittā
saṃsāranivattiyā niddisitabbā. Nissitacittā taṇhāya ca
avijjāya ca niddisitabbā. Anissitacittā samathena ca vi-
passanāya ca niddisitabbā. Nissitacittā ahirikena ca
anottappena ca niddisitabbā. Anissitacittā hiriya ca
ottappena ca niddisitabbā. Nissitacittā asatiyā ca asaṃ-
pajaññena ca niddisitabbā. Anissitacittā satiya ca saṃ-
pajaññena ca niddisitabbā. Nissitacittā ayoniya⁹ ca ayo-

¹ vāyam, S. ² pa, B. ³ vicaritam, B.

⁴ °nucintitam, B. ⁵ B. puts na after nissāya.

⁶ Vakkalikassa, S.

⁷ in B, nearly always written with ss. ⁸ kilesena, B.

⁹ °niso, S.

nisomanasikārena ca niddisitabbā. Anissitacittā yoniyā¹ ca yonisomanasikārena ca niddisitabbā. Nissitacittā kosajjena ca dovacassena ca niddisitabbā. Anissitacittā viriyārambhena ca sovacassena ca niddisitabbā. Nissitacittā assaddhiyena ca pamādena ca niddisitabbā. Anissitacittā saddhāya ca appamādena ca niddisitabbā. Nissitacittā asaddhammasavanena ca asampvarena² ca niddisitabbā. Anissitacittā saddhammasavanena ca sampvarena ca niddisitabbā. Nissitacittā³ abhiññhāya ca byāpādena ca niddisitabbā. Anissitacittā anabhiññhāya⁴ ca⁴ abyāpādena⁴ ca⁴ niddisitabbā. Nissitacittā nivaranehi ca samyojanīyehi ca niddisitabbā. Anissitacittā rāgavirāgāya ca cetovimuttiyā⁵ avijjāvirāgāya⁶ ca⁶ paññāvimuttiyā⁶ niddisitabbā. Nissitacittā ucchedaditthiyā ca sassataditthiyā ca niddisitabbā. Anissitacittā sa-upādisesāya ca anupādisesāya ca nibbāna-dhātuyā niddisitabbā.

Ayaṃ niddesasandhi.

Tenāha āyasmā Mahākaccāno: —

Neruttam adhippāyo ti.

Niyutto catubyūho-hāro.

§ 7. Āvatta-hāra.

1. Tattha katamo āvatto-hāro?

Ekamhi padaṭṭhāne ti ayaṃ.

Ārabbhatha nikkhamatha yuñjatha buddhasāsane

dhunātha Maccuno senaṃ naḷāgāraṃ va kuñjaro ti (S. I, p. 157; Thag. v. 256).

Ārabbhatha nikkhamathā ti viriyassa padaṭṭhānaṃ. Yuñjatha buddhasāsane ti samādhissa padaṭṭhānaṃ. Dhunātha Maccuno senaṃ naḷāgāraṃ va kuñjaro ti paññāya padaṭṭhānaṃ.

Ārabbhatha nikkhamathā ti viriyindriyassa padaṭṭhānaṃ. Yuñjatha buddhasāsane ti samādhindriyassa padaṭṭhānaṃ. Dhunātha Maccuno senaṃ naḷāgāraṃ va kuñjaro ti paññindriyassa padaṭṭhānaṃ.

¹ 'niso, S. ² varāṇena, B. B₁. ³ S. omits this phrase.

⁴ B₁. S. transpose these words.

⁵ S. adds ca.

⁶ avijjāya virāgapaññā°, S.

Imāni padaṭṭhānāni desanā.

2. Ayuñjantānaṃ¹ vā sattānaṃ² yoge yuñjantānaṃ vā² *
ārambho.

Tattha ye na yuñjanti, te pamādamūlakā³ na yuñjanti.
So pamādo duvidho: taṇhāmūlako avijjāmūlako ca.

Tattha avijjāmūlako: yena aññāṇena nivuto ñeyyatṭhānaṃ
na ppajānāti pañcakkhandhā uppādavayadhammā ti ayam
avijjāmūlako. Yo taṇhāmūlako so tividho: anuppannānaṃ
bhogānaṃ uppādāya pariyesanto pamādaṃ āpajjati, uppan-
nānaṃ bhogānaṃ ārakkhanimittam paribhoganimittañ ca
pamādaṃ āpajjati. Ayam loka catubbidho pamādo: eka-
vidho avijjāya, tividho taṇhāya.

Tattha avijjāya nāmakāyo padaṭṭhānaṃ, taṇhāya rūpa-
kāyo padaṭṭhānaṃ. Tam kissa hetu? Rūpīsu bhavesu
ajjhosaṇaṃ, arūpīsu sammoho.

Tattha rūpakāyo rūpakkhando, nāmakāyo cattāro arū-
pīno khandhā.

Ime pañcakkhandhā katamena upādānena sa-upādānā?
Taṇhāya ca avijjāya ca.

Tattha taṇhā dve upādānāni: kāmupādānaṃ ca silabba-
tupādānaṃ ca, avijjā dve upādānāni: diṭṭhupādānaṃ ca
attavādupādānaṃ ca.

Imehi catūhi upādānehi ye sa-upādānā⁴ khandhā⁴ idaṃ
dukkhaṃ, cattāri upādānāni ayam samudayo.

Pañcakkhandhā dukkhaṃ⁵.

Tesaṃ Bhagavā pariññāya ca⁶ pahānāya ca dhammaṃ
deseti, dukkhassa pariññāya⁷ samudayassa pahānāya.

Tattha yo tividho taṇhāmūlako pamādo anuppannānaṃ
bhogānaṃ uppādāya pariyesati, uppannānaṃ bhogānaṃ
ārakkhanaṃ ca karoti paribhoganimittañ ca.

Tassa sampañivedhena rakkhanā paṭisaṃharaṇā, ayam
samatho.

So kathaṃ bhavati?

Yadā jānāti kāmānaṃ assādaṃ ca assādato ādinavaṃ ca

¹ āy°, B. B.

² om. S.

³ °mūlikā, B.

⁴ °dāna°, S.

⁵ dukkhā, S.

⁶ om. B.

⁷ °yam, S.

ādinavato nissaraṇaṇ ca nissaraṇato okāraṇ¹ ca saṃkilesaṇ
ca vodānaṇ ca nekkhamme² ca ānisaṃsaṃ.

* Tattha yā vimamsā upaparikkhā, ayaṃ vipassanā.

Ime dve dhammā bhāvanāpāripūriṃ gacchanti: samatho
ca vipassanā ca. Imesu dvisu³ dhammesu bhāviyamānesu
dve dhammā pahiyanti: taṇhā ca avijjā ca. Imesu dvisu⁴
dhammesu pahinesu cattāri upādānāni nirujjhanti: upādā-
nanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātini-
rodhā jarāmarasokaparidevadukkhadomanassūpāyāsā ni-
rujjhanti.

Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Iti purimakāni ca⁵ dve saccāni dukkhaṃ⁶ samudayo
ca, samatho ca vipassanā ca maggo, bhavanirodho nib-
bānaṃ⁷.

Imāni cattāri saccāni.

Tenāha Bhagavā⁸: — Ārabbhatha nikkhamathā ti.

* *Yathā pi mūle anupaddave dalhe
chinno pi rukkho puna-d-eva rūhati
evaṃ pi taṇhānusaye anūhate⁸
nibbattati dukkham idaṃ punappunaṃ* (Dhp. v. 338).

Ayaṃ taṇhānusayo.

Katamassā taṇhāya?

Bhavataṇhāya.

Yo etassa dhammassa paccayo ayaṃ avijjā, avijjāpacca-
yā hi⁹ bhavataṇhā.

Ime dve kilesā: taṇhā ca avijjā ca.

Tāni cattāri upādānāni tehi catūhi upādānehi ye sa-
upādānā khandhā idaṃ dukkhaṃ, cattāri upādānāni ayaṃ¹⁰
samudayo.

Pañcakkhandhā dukkhaṃ.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ
deseti dukkhassa pariññāya samudayassa pahānāya.

¹ vo°, B. ² nikkhamme, S.; nikkhame, B. B₁.

³ dvesu, S. ⁴ dvesu, S.; om. B.

⁵ om. B₁. ⁶ dukkhā, S. ⁷ °naṇ ca, S.

⁸ anu°, B. S.; 'nubate, B₁. ⁹ ti, S. ¹⁰ om. B₁. S.

Yena taṇhānusayaṃ samūhanati, ayaṃ samatho, yena taṇhānusayassa paccayaṃ aviijaṃ vārayati¹, ayaṃ vipassanā.

Ime dve dhammā bhāvanāpūripūriṃ gacchanti, samatho ca vipassanā ca.

Tattha samathassa phalaṃ: rāgavirāgā cetovimutti, vipassanāya phalaṃ: avijjāvirāgā paññāvimutti.

Iti purimakāni ca dve saccāni dukkhaṃ samudayo ca, samatho ca vipassanā ca maggo, dve ca vimuttiyo nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā²: — Yathā pi mūle ti.

*Sabbapāpassa akaraṇaṃ kusalaṃ³ ūpasampadā³ *
sacittapariyodapaṇaṃ etaṃ buddhāna⁴ sāsanaṃ⁴ ti⁵ (Dhp.
v. 183).*

Sabbapāpaṃ nāma tiṇi duccaritāni: kāyaduccaritaṃ, vacīduccaritaṃ, manoduccaritaṃ. Te dasa akusalakamma-pathā: pāṇātipāto, adinnādānaṃ, kāmesu micchācāro, musāvādo, pisunā⁶ vācā⁶, pharusā⁷ vācā⁷, samphappalāpo, abhijjhā, byāpādo, micchādīṭṭhi.

Tāni dve kammāni: cetanā cetasikaṃ ca.

Tattha yo ca pāṇātipāto yā ca pisunā⁶ vācā⁶ yā ca pharusā⁷ vācā⁷, idaṃ dosasamuṭṭhānaṃ⁸, yaṃ ca adinnādānaṃ yo ca kāmesu micchācāro yo ca musāvādo, idaṃ lobhasamuṭṭhānaṃ⁸, yo samphappalāpo, idaṃ mohasamuṭṭhānaṃ⁸.

Imāni satta kārāṇāni cetanākammaṃ.

Yā abhijjhā, ayaṃ lobho akusalamūlaṃ. Yo byāpādo, ayaṃ doso akusalamūlaṃ. Yā micchādīṭṭhi, ayaṃ micchāmaggo.

Imāni tiṇi kārāṇāni cetasikakammaṃ⁹.

Tenāha: cetanākammaṃ cetasikakammaṃ⁹ ti.

Akusalamūlaṃ payogaṃ gacchantaṃ catubbidhaṃ agatiṃ gacchati: chandā, dosā, bhayā, mohā.

¹ samūhanati, S. ² om. B₁. S. ³ °lassassa upa°, B₁. S.

⁴ °nusāsa°, S.

⁵ om. B₁.

⁶ °avācā, B.

⁷ °savācā, B.

⁸ °samudaṭṭh°, S.

⁹ °sikaṃ k°, B₁. S.

Tattha yaṃ chandā agatiṃ gacchati, idaṃ lobhasamuṭṭhānaṃ, yaṃ dosā agatiṃ gacchati, idaṃ dosasamuṭṭhānaṃ, yaṃ bhayā ca mohā ca agatiṃ gacchati, idaṃ mohasamuṭṭhānaṃ.

Tattha lobho asubhāya pahīyyati, doso mettāya, moho paññāya. Tathā lobho upekkhāya pahīyyati, doso mettāya ca karuṇāya ca, moho muditāya pahānaṃ abbattham gacchati.

Tenāha Bhagavā: — Sabbapāpassa akaraṇaṃ ti.

Sabbapāpaṃ nāma aṭṭha micchattāni: micchāditti, micchāsankappo, micchāvācā, micchākammanto, micchājīvo, micchāvāyāmo, micchāsati, micchāsamādhī. Idaṃ vuccati sabbapāpaṃ.

Imesaṃ aṭṭhannaṃ micchattānaṃ yā akiriya akaraṇaṃ anajjhācāro¹, idaṃ vuccati sabbapāpassa akaraṇaṃ.

Aṭṭhasu micchattesu pahīnesu aṭṭha sammattāni sampajjanti.

Aṭṭhannaṃ sammattānaṃ yā kiriyā karaṇaṃ sampādanaṃ, ayaṃ vuccati kusalassa upasampadā.

- * Sacittapariyodapanā ti atitassa maggassa bhāvanākiriyaṃ², tassa² sati². Cित्ते pariyodapite pañcakkhandhā pariyodapitā bhavanti. Evaṃ hi Bhagavā āha: —

Cetovisuddhattham bhikkhave Tathāgate brahmacariyaṃ russati ti.

Duvidhā³ pariyodapanā: nīvaraṇapahānaṃ ca anusaya-samugghāto ca, dve ca⁴ pariyodapanabhūmiyo: dassana-bhūmi ca bhāvanābhūmi ca.

Tattha yaṃ paṭivedhena pariyodapeti, idaṃ dukkhaṃ, yato pariyodapeti, ayaṃ samudayo, yena pariyodapeti, ayaṃ maggo, yaṃ pariyodapitaṃ, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā: — Sabbapāpassa akaraṇaṃ ti.

- * *Dhammo have rakkhati dhammacāriṃ⁵
chattaṃ mahantaṃ yatha⁶ vassakāle*

¹ anācāro, S.

² *kiriyaṃ sati, B.; *kiriyaṃ dassati, S.

³ B. B., add hi. ⁴ om. B. ⁵ °rī, S. ⁶ yathā, B., S.

*esānisamso dhamme suciṇṇe
na duggatiṃ gacchati dhammacārī ti* (Cf. p. 6).

Dhammo nāma duvidho: indriyasamvaro maggo ca. Duggati nāma duvidhā: deva-manusse¹ vā² upanidhāya apāyā duggati, nibbānaṃ vā upanidhāya sabbā upapattiyo duggati³.

Tattha yā samvarasile akhaṇḍakāritā, ayaṃ dhammo suciṇṇo apāyehi rakkhati.

Evam Bhagavā āha: —

Dvedhā bhikkhave sīlavato gatiyo: devā ca manussā ca.

Evañ ca Nālandāyaṃ nigame Asibandhakaputto gāmaṇi Bhagavantam etad avoca: —

*Brāhmaṇā bhante pacchābhūmakā kāmāṇḍalukā⁴ sevāla-
mālikā⁵ udakorohakā aggiparicārakā. Te matam kalam-
katam uyyāpenti nāma saññāpenti nāma saggam nāma
okkamenti⁶. Bhagavā pana bhante pahoti tathā katum,
yathā sabbo loko kāyassa bheda parammaraṇā sugatiṃ
saggam lokam upapajjeyyā⁷ ti.*

Tena hi gāmaṇi tam yev' ettha paṭipucchissāmi, yathā te kameyya tathā naṃ⁸ byākareyyāsi. Tam kiṃ maññasi gāmaṇi? Idh' assa puriso pāṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunavāco⁹ pharusavāco⁹ samphappalāpī abhijjhālu byāpannacitto micchādittthiko. Tam enaṃ mahājanakāyo saṃgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bheda parammaraṇā sugatiṃ saggam lokam upapajjatū¹⁰ ti. Tam kiṃ maññasi gāmaṇi? Api nu so puriso mahato janakāyassa āyācanahetu vā thomanahetu vā pañjalikam anuparisakkanahetu vā kāyassa bheda parammaraṇā sugatiṃ saggam lokam upapajjeyyā¹⁰ ti?

No h'etaṃ bhante.

Seyyathā pi gāmaṇi puriso mahatiṃ puthusīlam gambhīre udakarahade¹¹ pakkhipeyya. Tam enaṃ mahājanakāyo

¹ deve vā manusse, S. ² om. B₁.

³ 'ti ti, B₁.

⁴ kā°, B₁. S.

⁵ 'lakā, S.

⁶ 'manti, S.

⁷ upajj°, S.

⁸ 'nāvāco, S.

⁹ om. S.

¹⁰ uppajj°, S.

¹¹ udakadahe, B.

saṃgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ummuja¹ bho¹ puthusile uppilava² bho² puthusile thalam uppilava² bho² puthusile ti. Taṃ kiṃ maññasi gāmaṇi? Api nu sū mahatī puthusilā mahato janakūyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā ummujeyya vā uppilaveyya³ vā thalam vā uppilaveyyā³ ti?

No h'etaṃ bhante.

Evam eva kho gāmaṇi yo so puriso pañātīpātī | pe⁴ | micchādīṭṭhiko. Kiñcāpi naṃ mahājanakāyo saṃgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokam upapajjati⁵ ti. Atha kho so puriso kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinīpātaṃ nirayaṃ upapajjeyya⁵. Taṃ kiṃ maññasi gāmaṇi? Idh'assa⁶ puriso pañātīpātī paṭivirato | pe⁷ | sammādīṭṭhiko. Tam enaṃ mahājanakāyo saṃgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: ayaṃ puriso kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinīpātaṃ nirayaṃ upapajjati⁵ ti. Taṃ kiṃ maññasi gāmaṇi? Api nu so puriso mahato janakūyassa āyācanahetu vā thomanahetu vā pañjalikaṃ anuparisakkanahetu vā kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinīpātaṃ nirayaṃ upapajjeyya⁵ ti?

No h'etaṃ bhante.

Seyyathū pi gāmaṇi puriso sappikumbhaṃ vā telakumbhaṃ vā gambhīraṃ udakarahadaṃ⁸ ogāhitvā bhindeyya, tatrāyassa⁹ sakkarā vā¹⁰ kathalā vā, sū adho gāmi assa. Yaṇ ca khvassa tatra¹¹ sappi vā telaṃ vā, taṃ¹² uddham gāmi assa. Tam enaṃ mahājanakāyo saṃgama samāgama āyāceyya thomeyya pañjaliko anuparisakkeyya: osīda¹³ bho¹³ sappi tela samsīda¹⁴ bho¹⁴ sappi tela¹⁵ avamgaaccha¹² bho¹² sappi¹² telā¹² ti¹². Taṃ¹⁵ kiṃ maññasi gāmaṇi? Api nu

¹ 'jjato, S.

² uplava bho, B.; S. has uppilavato.

³ upla^o, B.

⁴ pa, B.

⁵ uppajj^o, S.

⁶ icc' assa, S.

⁷ B. gives it in full extent.

⁸ udakadaham, B. ⁹ tatra yassa, B. B. ¹⁰ om. B., S.

¹¹ tattha, B.

¹² om. S.

¹³ odata, B.; odatā, S.

¹⁴ odata, S.

¹⁵ telā ti, S.

*taṃ sappi telaṃ mahato janakāyassa āyācanahetu vā tho-
manahetu vā pañjalikaṃ anuparisakkanahetu vā osīdeyya
vā saṃsīdeyya vā avaṃ¹ vā² gaccheyyā ti?*

No h'etaṃ bhante.

*Evam eva kho gāmaṇi yo so³ puriso pāṇātipātā paṭi-
virato | pe⁴ | sammādiṭṭhiko. Kiñcāpi naṃ⁵ mahājanakāyo
saṃgama samāgama āyāceyya thomeyya pañjaliko anu-
parisakkeyya: ayaṃ⁶ puriso kāyassa bheda parammaraṇā
apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjātū ti. Atha
kho so puriso kāyassa bheda parammaraṇā sugatiṃ saggāṃ
lokaṃ upapajjeyya (S. IV, p. 312 sqq.).*

Iti dhammo suciṇṇo apāyehi rakkhati.

*Tattha yā maggassa tikkhatā adhimattatā, ayaṃ dhammo *
suciṇṇo sabbāhi upapattihi rakkhati. Evaṃ Bhagavā āha: —*

Tasmā rakkhitacittassa sammāsaṃkappagocarō⁷

sammādiṭṭhipurekkhāro ñatvāna udayabbayaṃ

thīnamiddhābhībhū bhikkhu sabbā duggatiyo jahe ti

(Ud. p. 38).

Tattha duggatināṃ hetu: taṇhā ca avijjā ca.

*Tāni cattāri upādānāni tehi catūhi upādānehi ye sa-
upādānā⁸ khandhā⁸ idaṃ dukkhaṃ, cattāri upādānāni
samudayo⁹.*

Pañcakkhandhā dukkhaṃ.

*Tesaṃ Bhagavā parinīṇāya ca pahānāya ca dhammaṃ
deseti dukkhassa parinīṇāya samudayassa pahānāya.*

*Tattha taṇhāya pañcendriyāni rūpīni¹⁰ padaṭṭhānaṃ,
avijjāya manindriyaṃ padaṭṭhānaṃ.*

*Pañcendriyāni rūpīni¹⁰ rakkhanto samādhim bhāvayati
taṇhā ca niggāṇhāti. Manindriyaṃ rakkhanto vipassanaṃ
bhāvayati avijjā ca niggāṇhāti.*

*Taṇhāniggahena dve upādānāni pahiyanti: kāmupādā-
naṃ ca silabbatupādānaṃ ca. Avijjāniggahena dve upādānāni
pahiyanti: diṭṭhupādānaṃ ca attavādupādānaṃ ca.*

¹ ava, S.

² om. S.

³ 'ssa, B.

⁴ pa, B.

⁵ taṃ, S.

⁶ B., S. add so.

⁷ 'rā, S.

⁸ 'nakkhandhā, S.

⁹ ayaṃ sam°, B.

¹⁰ rūpīni, B. B.; rūpāni, S.

Catūsu upādānesu pahīnesu dve dhammā bhāvanāpāri-
pūriṃ gacchanti: samatho ca vipassanā ca.

Idaṃ vuccati brahmacariyaṃ ti.

Tattha brahmacariyassa phalaṃ cattāri sāmāññaphalāni:
sotāpattiphalaṃ, sakadāgāmiphalaṃ, anāgāmiphalaṃ, ara-
hattaṃ¹ aggaphalaṃ².

Imāni cattāri brahmacariyassa phalāni ti³.

Iti purimakāni ca dve saccāni dukkhaṃ⁴ samudayo⁴
ca⁵, samatho ca vipassanā ca brahmacariyaṃ ca maggo,
brahmacariyassa⁶ phalāni⁶ ca⁷ tadārammaṇā ca asaṃkhatā
dhātu nirodho.

Imāni cattāri saccāni.

Tenāha: — Dhammo have rakkhati ti.

Tattha yaṃ paṭivedhena rakkhati, idaṃ dukkhaṃ, yato
rakkhati, ayaṃ samudayo, yena rakkhati, ayaṃ maggo,
yaṃ⁷ rakkhati, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenāha āyasmā Mahākaccāno: —

Ekamhi padaṭṭhāne ti.

Niyutto āvatto-hāro.

§ 8. Vibhatti-hāra.

1. Tattha katamo vibbatti-hāro?

Dhammaṃ ca padaṭṭhānaṃ | bhumiṃ cā ti.

Dve suttāni: vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca.
Dve paṭipadā: puññabhāgiyā ca phalabhāgiyā⁷ ca⁷. Dve
silāni: saṃvarasilaṃ ca pahānasilaṃ ca.

Tattha Bhagavā vāsanābhāgiyaṃ suttaṃ puññabhāgi-
yāya paṭipadāya desayati.

* So saṃvarasile tīhito tena brahmacariyena brahmacārī
bhavati.

¹ arahattaphalaṃ, B.

² phalaṃ, S.; B. *puts agga° before arahattam.*

³ om. B. ⁴ dukkhasam°, S. ⁵ om. B., S.

⁶ °cariyapha°, S. ⁷ om. S.

Tattha Bhagavā nibbedhabbhāgiyaṃ suttaṃ phalabbhāgiyāya paṭipadāya desayati.

So pahānasile t̥hito tena brahmacariyena brahmacārī bhavati.

2. Tattha katamaṃ vāsanābhāgiyaṃ suttaṃ?

Vāsanābhāgiyaṃ nāma suttaṃ: dānakathā, silakathā, saggakathā, kāmānaṃ ādīnava, nekkhamme¹ ānisaṃso ti.

3. Tattha katamaṃ nibbedhabbhāgiyaṃ suttaṃ?

Nibbedhabbhāgiyaṃ nāma suttaṃ: yā catusaccapakāsanā.

Vāsanābhāgiye sutte n'atthi pajānanā n'atthi maggo n'atthi phalaṃ. Nibbedhabbhāgiye sutte atthi pajānanā atthi maggo atthi phalaṃ.

Imāni cattāri suttāni.

*

Imesaṃ catunnaṃ suttānaṃ desanāya phalena silena brahmacariyena sabbato vicayena hārena vicinitvā yutti-hārena yojayitabbā², yāvatikā nānassa³ bhūmi (Cf. p. 25).

*

a) Tattha katame dhammā sādharmaṇā?

*

Dve dhammā sādharmaṇā: nāmasādharmaṇā vatthusādharmaṇā ca, yaṃ vā pana kiñci aññaṃ pi evaṃ-jātiyaṃ. Micchattaniyatānaṃ sattānaṃ aniyatānaṃ ca sattānaṃ dassanapahātabbā kilesā sādharmaṇā. Puthujjanassa sotāpannassa ca kāmarāgabyāpādā sādharmaṇā. Puthujjanassa anāgāmiassa ca uddhambhāgiyā⁴ saṃyojanā sādharmaṇā. Yaṃ kiñci ariyasāvako lokiyaṃ⁵ samāpattiṃ samāpajjati, sabbā sā vitarāgehi⁶ sādharmaṇā. Sādharmaṇā⁷ hi⁸ dham-
mā evaṃ aññamaññaṃ paramparaṃ sakāmsakāṃ visayaṃ nātivattanti. Yo p'⁹ imehi dhammehi samannāgato, na so taṃ dhammaṃ upātivattati.

Ime dhammā sādharmaṇā.

b) Tattha katame dhammā asādharmaṇā?

Yāva desanaṃ⁹ upādāya gavesitabbā: sekhāsekhā bhabbābhabbā ti.

Aṭṭhamakassa sotāpannassa ca¹⁰ kāmarāgabyāpādā

¹ nikkhamme, S.; nikkhame, B.

² yojet°, S.

³ yānassa, S.

⁴ °yānaṃ, S.

⁵ °kaṃ, B.

⁶ avita°, B.; avigata°, B.

⁷ °nehi, S.

⁸ pi, B.

⁹ °nā, S.

¹⁰ S. puts ca before sotā°

sādhāraṇā, dhammatā asādhāraṇā¹. Atthamakassa anāgāmissa ca² uddhambhāgiyā samyojanā sādhāraṇā, dhammatā asādhāraṇā³. Sabbesaṃ sekhānaṃ nāmaṃ sādhāraṇaṃ, dhammatā asādhāraṇā⁴. Sabbesaṃ paṭipannakānaṃ nāmaṃ sādhāraṇaṃ, dhammatā asādhāraṇā. Sabbesaṃ sekhānaṃ sekhasilaṃ sādhāraṇaṃ, dhammatā asādhāraṇā.

Evam viśesānupassinā hīnukkaṭṭhamajjhimaṃ upādāya gavesitaḥham.

- * Dassaṇabhūmi niyāmāvakkantiyā padaṭṭhānaṃ. Bhāvanābhūmi uttarikānaṃ phalaṇaṃ pattiyaṃ padaṭṭhānaṃ. Dukkha paṭipadā dandhābhīṇā samathassa padaṭṭhānaṃ. Sukha paṭipadā khippābhīṇā vipassanāya padaṭṭhānaṃ. Dānamayaṃ puñṇakiriyaṇaṃ parato ghosassa sādhāraṇaṃ padaṭṭhānaṃ. Silamayaṃ puñṇakiriyaṇaṃ cintāmayiyaṃ pañṇāya sādhāraṇaṃ padaṭṭhānaṃ. Bhāvanāmayaṃ puñṇakiriyaṇaṃ bhāvanāmayaṃ pañṇāya sādhāraṇaṃ padaṭṭhānaṃ. Dānamayaṃ puñṇakiriyaṇaṃ parato ca ghosassa sutāmayiyaṃ ca pañṇāya sādhāraṇaṃ padaṭṭhānaṃ. Silamayaṃ puñṇakiriyaṇaṃ cintāmayiyaṃ ca pañṇāya yoniso ca manasikārassa sādhāraṇaṃ padaṭṭhānaṃ. Bhāvanāmayaṃ puñṇakiriyaṇaṃ bhāvanāmayaṃ ca pañṇāya sammādiṭṭhiyā ca sādhāraṇaṃ padaṭṭhānaṃ. Paṭirūpadeśavāso vivekassa ca samādhissa ca⁵ sādhāraṇaṃ padaṭṭhānaṃ. Sappurisaṃpanissayo⁶ tippaṇaṃ ca aveccapasādanāṃ samathassa ca sādhāraṇaṃ padaṭṭhānaṃ. Attasammāpanidhānaṃ⁷ hiriyaṃ ca vipassanāya ca sādhāraṇaṃ padaṭṭhānaṃ. Akusalapariccāgo kusalaṃvimaṃsāya ca samādhindriyassa ca sādhāraṇaṃ padaṭṭhānaṃ. Dhammasvakkhātā⁸ kusalamūlaropānāya ca phalaśamāpattiyaṃ ca sādhāraṇaṃ padaṭṭhānaṃ. Saṃghasuppaṭipannaṃ saṃghasuttaṃtūṭhāya sādhāraṇaṃ padaṭṭhānaṃ. Saṭṭhu sampadā appasannānaṃ ca pasādaya pasannānaṃ ca bhīyyobhāvāya sādhāraṇaṃ padaṭṭhānaṃ. Appaṭihatapātīmokkhatā duma-

¹ °natā, S. ² S. puts ca before sotā°

³ °kriya°, B. throughout. ⁴ om. B.

⁵ °risassa nissayo, B. ⁶ attha°, B.

⁷ °svākhā°, B.; °svākhyā°, B.; dhammasvakkhātā, S.

maṅkūnaṇ ca puggalānaṃ niggahāya pesalānaṇ ca puggalānaṃ phāsuviḥārāya sādharāṇaṃ padaṭṭhānaṃ.

Tenāha āyasmā Mahākaccāno: —

Dhammaṇ ca padaṭṭhānaṇ ti.

Niyutto vibhatti-hāro.

§ 9. Parivattana-hāra.

Tattha katamo parivattano-hāro?

Kusalākusale dhamme ti.

Sammādiṭṭhissa purisapuggalassa micchādiṭṭhi nijjiṇṇā bhavati, ye c'assa micchādiṭṭhippaccayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te¹ c'assa² nijjiṇṇā honti, sammādiṭṭhippaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti. Sammāsaṃkappassa purisapuggalassa micchāsaṃkappo nijjiṇṇo bhavati, ye c'assa micchāsaṃkappapaccayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te c'assa nijjiṇṇā honti, sammāsaṃkappapaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti | pe² | Evaṃ sammāvācassa sammākamantassa sammā-ājivassa | pe³ | sammāvimuttiṇāṇadassanassa purisapuggalassa micchāvimuttiṇāṇadassanaṃ nijjiṇṇaṃ bhavati, ye c'assa micchāvimuttiṇāṇadassanappaccayā uppajjeyyūṃ aneke pāpakā akusalā dhammā, te c'assa nijjiṇṇā honti, sammāvimuttiṇāṇadassanappaccayā c'assa aneke kusalā dhammā sambhavanti, te c'assa bhāvanāpāripūriṃ gacchanti.

Yassa vā pāṇātipātā paṭiviratassa pāṇātipāto pahīno hoti, adinnādānā paṭiviratassa adinnādānaṃ pahīnaṃ hoti, brahmacāriṇaṃ abrahmacariyaṃ pahīnaṃ hoti, saccavādissa musāvādo pahīno hoti, apisunavācassa pisunavācā pahīnā hoti, saṃphavācassa pharusavācā pahīnā hoti, kālavādissa samphappalāpo pahīno hoti, anabhijjhālussa⁴ abhijjhā

¹ me ca tassa, S.

² la, B₁; om. B.

³ la, B₁; B. in full.

⁴ ojjhāmanassa, B.

pahinā hoti, abyāpannacittassa byāpādo pahīno hoti, sammādiṭṭhissa micchādiṭṭhi pahinā hoti.

Ye ca kho keci ariyaṃ aṭṭhaṅgikaṃ maggaṃ garahanti, nesam sandiṭṭhikā sahadhammikā gārayhā vādānuvādā āgacchanti.

Sammādiṭṭhiṃ ca te bhavanto dhammaṃ garahanti.

Tena hi ye micchādiṭṭhikā¹, tesam² bhavantānaṃ pujjā ca pāsamsā ca | pe³ |

Evam sammāsaṃkappaṃ sammāvācaṃ sammākammaṃ tam sammā-ājīvaṃ sammāvāyāmaṃ sammāsatim sammāsamādhim sammāvimuttiṃ⁴ sammāvimuttiñāṇadassanaṃ ca te bhavanto dhammaṃ garahanti.

Tena hi ye micchāvimuttiñāṇadassanā, tesam⁵ bhavantānaṃ pujjā ca pāsamsā ca.

Ye ca kho keci evam āhamsu: bhuñjitabbā kāmā pari-bhuñjitabbā kāmā, āsevitabbā kāmā nisevitabbā kāmā, bhāvayitabbā kāmā, bahulikātabbā kāmā ti, kāmehi veramaṇi tesam adhammo. Ye vā pana keci evam āhamsu: attakilamathānuyogo dhammo ti, niyyāniko tesam dhammo adhammo. Ye ca kho keci evam āhamsu: dukkho dhammo ti, sukho tesam dhammo⁶ adhammo.

Yathā vā pana bhikkhuno sabbasaṃkhāresu asubhānupassino viharato subhasāññā paḥiyyanti, dukkhānupassino viharato sukhasāññā paḥiyyanti, aniccānupassino viharato niccasāññā paḥiyyanti, anattānupassino viharato attasāññā paḥiyyanti, yaṃ yaṃ⁷ vā pana dhammaṃ rocayati vā upagacchati vā, tassa tassa dhammassa yo paṭipakkho svāssa⁸ aniṭṭhato ajjhāpanno bhavati.

Tenāha āyasmā Mahākaccāno: —

Kusalākusale dhamme⁹ ti.

Niyutto parivattano¹⁰-hāro.

¹ °diṭṭhi, B₁.

² te, B₁. S.

³ pa, B₁; om. B.

⁴ om. B₁.

⁵ te, S.

⁶ om. B₁. S.

⁷ om. S.

⁸ svassa, B₁; svāyam, B₁.

⁹ °lākusalahamme, B. B₁.

¹⁰ °nā, S.

§ 10. Vevacana-hāra.

Tattha katamo vevacano¹-hāro?

Vevacanāni bahūnī ti.

Yathā ekam² Bhagavā dhammam³ aññamaññehi vevacanehi niddisati⁴.

Yathāha Bhagavā: —

Āsā⁵ pihā ca abhinandanā ca

anekadhātūsu⁶ sarā paṭiṭṭhitā

aññānamūlappabharā pajappitā

sabbā mayā⁷ byantikatā samūlakā⁸ ti (Cf. p. 24).

Āsā nāma vuccati: yā bhavissassa atthassa āsisanā⁹, avassam āgamissati¹⁰ ti āsāssa¹⁰ uppajjati¹¹. Pihā nāma: yā¹² vattamānassa¹³ atthassa patthanā, 'seyyataram vā disvā ediso bhaveyyan' ti pihāssa¹⁴ uppajjati. Atthanippatti-^{*} paṭipālanā abhinandanā nāma. Piyam vā nātim abhinandati piyam vā dhammam abhinandati appaṭikūlato vā abhinandati. Anekadhātū ti cakkhūdhātū rūpadhātū cakkhuvīññādhātū, sotadhātū saddadhātū sotavīññādhātū, ghānadhātū gandhadhātū ghānavīññādhātū, jivhādhātū rasadhātū jivhāvīññādhātū, kāyadhātū phoṭṭhabbādhātū kāyavīññādhātū, manodhātū dhammadhātū manovīññādhātū. Sarā ti keci rūpādhimuttā keci saddādhimuttā keci gandhādhimuttā keci rasādhimuttā keci phoṭṭhabbādhimuttā keci dhammādhimuttā.

Tattha yāni cha gehasitāni domanassāni yāni ca cha gehasitāni somanassāni yāni ca cha nekkhammasitāni¹⁵ domanassāni yāni ca cha nekkhammasitāni¹⁵ somanassāni, imāni catuvisa padāni taṇhāpakkho taṇhāya etaṃ vevacanam. Yā cha upekkhā gehasitā ayaṃ diṭṭhipakkho. Sā yeva patthanākāreṇa dhammanandi dhammapemaṃ dhammajjosānaṃ¹⁶ ti taṇhāya etaṃ vevacanam. Cittaṃ mano-

¹ onā, S. ² om. B₁. S.

³ ekadhammam, B₁. S. ⁴ niddissati, B₁. S.

⁵ B. adds ca. ⁶ otusu, S. ⁷ B. B₁ add bhavā.

⁸ olikā, B₁. S.; okatā, B. ⁹ āsisanā, B. B₁.

¹⁰ āsā sū, S.; āsāsa, B₁. ¹¹ upap°, B₁. ¹² sū, S.

¹³ omānakassa, B. S. ¹⁴ pihā sū, S.; pihāsa, B₁.

¹⁵ nikkhama°, B. ¹⁶ dhamma-ajjh°, B₁.

viññāṇan ti cittassa etaṃ vevacanam. Manindriyaṃ mano-
dhātu manāyatanaṃ vijānanā ti manass' etaṃ vevacanam.
Paññindriyaṃ paññābalaṃ adhipaññā sikkhā¹ paññakkhan-
dho dhammavicayasambojjhaṅgo ñāṇam² sammādiṭṭhi
tiraṇā vipassanā dhamme-ñāṇam atthe-ñāṇam anvaye-
ñāṇam khaye-ñāṇam anuppāde-ñāṇam anaññātāññassāmi-
tindriyaṃ³ aññindriyaṃ aññātāvindriyaṃ cakkhu⁴ vijjā
buddhi bhūri medhā āloko, yaṃ vā pana⁵ kiñci aññaṃ pi
evaṃ-jātiyaṃ paññāya etaṃ vevacanam.

Pañcindriyāni⁶ lokuttarāni sabbā paññā, api ca adhi-
pateyyaṭṭhena⁷ saddhā, ārambhaṭṭhena viriyaṃ, apilāpana-
ṭṭhena sati, avikkhepanaṭṭhena samādhi, pajānanaṭṭhena
paññā.

* Yathā ca⁸ buddhānussatiyaṃ⁹ vuttam: —

*Iti pi so Bhagavā araham sammāsambuddho vijjācaraṇa-
sampanno sugato lokavidū anuttaro purisadammasārathi
Satthā devamanussānaṃ buddho Bhagavā.*

Balanippattigato¹⁰ vesārajapatto adhigatapaṭisambhido
catuyogavippahīno agatigamanavitivatto uddhaṭasallo ni-
rūlhavaṇo madditakaṇṭhako¹¹ nibbāhitapariyutṭhāno¹² ban-
dhanātito gandhaviniveṭhano ajjhāsayaṃvitivatto¹³ bhinnan-
dhakāro cakkhumā lokadhammasamatikkanto anurodhavi-
rodhavippayutto itṭhāniṭṭhesu dhammesu asaṃkhepagato
bandhanātivatto¹⁴ ṭhapitasāṅgāmo abhikkantataro okkā-
dharo¹⁵ ālokakaro pajjotakaro tamonudo raṇaṇjaho aparī-
māṇavaṇṇo appameyyavaṇṇo asaṃkheyyavaṇṇo ābhaṃkaro
pabhaṃkaro dhammobhāsapajjotakaro¹⁶ ca buddho¹⁷ bha-
gavanto ti¹⁸ buddhānussatiyā etaṃ vevacanam.

Yathā ca dhammānussatiyaṃ vuttam: —

¹ B. adds paññā.

² ñāṇa, S.

³ anvaññata°, S.

⁴ cakkhum, B.

⁵ B. adds yaṃ.

⁶ paññi°, S.

⁷ ādhi°, B.

⁸ om. S.

⁹ °yā, S.

¹⁰ phalanibbatti°, S.

¹¹ °kaṇṭhako, S.

¹² nibbāvita°, B.; nibbāpita°, S.

¹³ °sayativatto, B.

¹⁴ °nātivativatto, B.

¹⁵ °dhāro, B.

¹⁶ B. adds ti.

¹⁷ buddhā, B. B.

¹⁸ B. B. add ca.

*Svākkhāto*¹ *Bhagavatā dhammo sandiṭṭhiko akūliko ehipassiko opanayiko*² *paccattaṃ veditalbo viññūhi*³, *yad idaṃ madanimmadano pipāsavinayo ālayasamugghāto vaṭṭupachedo suññato atidullabho taṇhakkhayo virāgo nirodho nibbānaṃ*.

Asamkhatam anantam anāsavañ ca⁴
saccañ ca pāram nipunaṃ sududdasaṃ
ajajjaraṃ⁵ dhuvam apalokitañ ca⁶
anidassanaṃ⁷ nippapañca santaṃ
Amataṃ paṇitaṃ⁸ sivañ ca khemaṃ
taṇhakkhaya acchariyañ ca abbhutaṃ
anitikaṃ 'nitikadhammam'⁹ eva¹⁰
nibbānam etaṃ sugatena desitaṃ
Ajātaṃ abhūtaṃ anupaddavañ¹¹ ca¹²
akataṃ¹² asokañ ca atho visokaṃ
anupasaggaṃ 'nupasaggadhammam'¹³
nibbānam etaṃ sugatena desitaṃ

Gambhīrañ c'eva duppassaṃ uttarañ ca anuttaraṃ
asamaṃ appaṭisaṃsaṃ jettḥaṃ seṭṭhaṃ ti vuccati

Leṇaṃ ca tāṇaṃ araṇaṃ anaṅgaṃ¹⁴
akācam etaṃ vimalaṃ ti vuccati
dipo sukhaṃ appamāṇaṃ patitṭhā
akiñcanaṃ appapañcaṃ ti vuttaṃ ti

dhammānussatiyā etaṃ vevacanaṃ.

Yathā ca saṃghānussatiyaṃ¹⁵ vuttaṃ: —

Supaṭipanno ujupaṭipanno nāyapaṭipanno sāmācīpaṭipanno, *yad idaṃ cattāri purisayugāni atṭha purisapuggalā*, *esa Bhagavato sāvakasaṃgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puñṇakkhettaṃ lokassa*¹⁶.

¹ svākhā°, B₁; svakkhyāto, B.

² 'neyyiko, B. B₁.

³ B₁ adds ti. ⁴ om. B₁. S.

⁵ ajajjaraṃ tam, B₁; ajjaraṃ tam, B₁.

⁶ 'lokiyaṃ, B₁; 'lokinam, B₁; ca not in MSS.

⁷ adassa°, B₁; B. B₁ add vā. ⁸ all MSS. add ca.

⁹ anitadadh°, B₁; anitika°, S. ¹⁰ B. adds vā.

¹¹ athānuppadaṃ, B. ¹² °tañ ca, S.

¹³ anupa°, B₁. S. ¹⁴ °gaṇaṃ, B. B₁.

¹⁵ °yā, B₁. S. ¹⁶ om. B₁.

Sīlasampanno samādhisampanno paññāsampanno vimuttisampanno vimuttiñāṇadassanasampanno sattānaṃ sāro sattānaṃ maṇḍo sattānaṃ uddhāro sattānaṃ esikā¹ sattānaṃ surabhi² pasūnaṃ puḷlo³ devānaṃ ca manussānaṃ cā ti saṃghānussatiyā etaṃ vevacanaṃ.

Yathā ca sīlānussatiyaṃ⁴ vuttaṃ: —

Yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni ariyāni ariyakantāni bhūjissāni viññūpasatthāni⁵ aparāmatthāni⁶ samādhisaṃvattanikāni.

Alaṃkāro ca sīlaṃ uttamaṅgo pasobhaṇatāya, nidhānaṃ ca sīlaṃ sabbadosaggasamatikkamanatthēna⁷, sippaṇ ca sīlaṃ akkhaṇavedhitāya⁸, velā ca sīlaṃ anatikkamanatthēna, dhaññaṃ ca sīlaṃ dālidopacchedanatthēna⁹, ādāso ca sīlaṃ dhammavolokanatāya¹⁰, pāsādo ca sīlaṃ volokanatthēna, sabbabhūmānuparivatti ca sīlaṃ amatapariyosānaṃ ti sīlānussatiyā etaṃ vevacanaṃ.

Yathā ca cāgānussatiyaṃ¹¹ vuttaṃ: —

Yasmim samaye ariyasāvako agāraṃ ajjhāvasati muttacāgo payatapāṇi vossaggarato yācayogo dānasaṃvibhāgarato ti

cāgānussatiyā etaṃ vevacanaṃ.

Tenāha āyasmā Mahākaccāno¹²: —

Vevacanāni bahūni ti.

Niyutto vevacano-hāro.

§ 11. Paññatti-hāra.

Tattha katamo paññatti-hāro?

Ekam Bhagavā dhammaṃ paññattihi¹³ vividhāhi¹³ de-seti¹⁴ ti.

¹ °ko, all MSS. exc. Com.

² om. B₁.

³ pūjo, S.

⁴ °yā, S.

⁵ °pasattāni, B.; °passatthāni, B₁.

⁶ apara°, B₁. S.

⁷ sampadobhagga°, S.

⁸ akkhaṇā°, S.

⁹ dāl°, S.

¹⁰ dhammaṃ volo°, S.

¹¹ °yā, B₁. S.

¹² °kaccāyano, S.

¹³ paññattivi°, S.

¹⁴ °hi, S.

Yā pakatikathāya desanā, ayaṃ¹ nikkhepapaññatti. Kā *
ca pakatikathāya desanā?

Cattāri saccāni.

Yathā Bhagavā āha: —

Idaṃ dukkhaṃ ti.

Ayaṃ paññatti pañcannaṃ khandhānaṃ channaṃ dhātūnaṃ aṭṭhārasannaṃ dhātūnaṃ dvādasannaṃ āyatanānaṃ dasannaṃ indriyānaṃ nikkhepapaññatti.

Kabalikāre² ce bhikkhave āhāre atthi rāgo atthi nandi atthi taṇhā, patitṭhitam tattha viññānaṃ virūlham. Yattha patitṭhitam viññānaṃ virūlham, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi. Yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyati punabbhavābhiniḃbatti. Yattha atthi āyati punabbhavābhiniḃbatti, atthi tattha āyati jātijarāmarānaṃ. Yattha atthi āyati jātijarāmarānaṃ, sasokaṃ tam bhikkhave sadaraṃ³ sa-upāyāsaṃ ti vadāmi. Phasse ce | pe⁴ | manosañcetanāya ce . . . viññāne ce bhikkhave āhāre atthi rāgo atthi nandi atthi taṇhā, patitṭhitam tattha viññānaṃ virūlham. Yattha patitṭhitam viññānaṃ virūlham, atthi tattha nāmarūpassa avakkanti. Yattha atthi nāmarūpassa avakkanti, atthi tattha saṃkhārānaṃ vuddhi. Yattha atthi saṃkhārānaṃ vuddhi, atthi tattha āyati punabbhavābhiniḃbatti. Yattha atthi āyati punabbhavābhiniḃbatti, atthi tattha āyati jātijarāmarānaṃ. Yattha atthi āyati jātijarāmarānaṃ, sasokaṃ tam bhikkhave sadaraṃ⁵ sa-upāyāsaṃ ti vadāmi (S. II, p. 101 sq.).

Ayaṃ pabbhavaṃ paññatti dukkhassa ca samudayassa ca.

Kabalikāre² ce bhikkhave āhāre n'atthi rāgo n'atthi nandi n'atthi taṇhā, appatitṭhitam tattha viññānaṃ avirūlham. Yattha appatitṭhitam viññānaṃ avirūlham, n'atthi tattha nāmarūpassa avakkanti. Yattha n'atthi nāmarūpassa avakkanti, n'atthi tattha saṃkhārānaṃ vuddhi. Yattha n'atthi saṃkhārānaṃ vuddhi, n'atthi tattha āyati punabbhavābhiniḃbatti. Yattha n'atthi āyati punabbhavābhiniḃbatti, n'atthi

¹ om. B₁. S.

² oḷi, B₁; oḷim, S.

³ sādāraṃ, S.

⁴ pa, B.

⁵ saradaṃ, S.

tattha āyati jātijarāmarañam. Yattha n'atthi āyati jātijarāmarañam, asokan taṃ bhikkhave adaraṃ anupāyāsan ti vadāmi. Phasse¹ | pe² | manosañcetanāya ce³ . . . viññāṇe ce bhikkhave⁴ āhāre n'atthi rāgo n'atthi nandī n'atthi tanhā, appatitṭhitam tattha viññāṇam avirūlham. Yattha appatitṭhitam viññāṇam avirūlham, n'atthi tattha nāmarūpassa avakkanti. Yattha n'atthi nāmarūpassa avakkanti, n'atthi tattha saṃkhārānaṃ vuddhi. Yattha n'atthi saṃkhārānaṃ vuddhi, n'atthi tattha āyati punabbhavābhiniḃbatti. Yattha n'atthi āyati punabbhavābhiniḃbatti, n'atthi tattha āyati jātijarāmarañam. Yattha n'atthi āyati jātijarāmarañam, asokan taṃ bhikkhave adaraṃ anupāyāsan ti vadāmi (S. II, p. 102 sq.).

Ayaṃ pariññāpaññatti⁴ dukkhassa, pahānāpaññatti⁵ samudayassa, bhāvanāpaññatti maggassa, sacchikiriyāpaññatti nirodhassa.

Samādhiṃ bhikkhave bhāvetha. Appamatto nipako sato samāhito bhikkhave bhikkhu yathābhūtaṃ pajānāti. Kiñ⁶ ca⁶ yathābhūtaṃ pajānāti? Cakkhuṃ⁷ aniccan ti yathābhūtaṃ pajānāti. Rūpā aniccā ti yathābhūtaṃ pajānāti. Cakkhuvinnāṇam aniccan ti yathābhūtaṃ pajānāti. Cakkhusamphasso anicco ti yathābhūtaṃ pajānāti. Yam p'⁸ idam⁹ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tam pi aniccan ti yathābhūtaṃ pajānāti. Sotaṃ | pe⁹ | ghānaṃ . . . jīvā . . . kāyo . . . mano anicco ti yathābhūtaṃ pajānāti. Dhammā aniccā ti yathābhūtaṃ pajānāti. Manovinnāṇam aniccan ti yathābhūtaṃ pajānāti. Manosamphasso anicco ti yathābhūtaṃ pajānāti. Yam p'¹⁰ idam¹⁰ manosamphassapaccayā uppajjati¹¹ vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ¹² vā¹², tam pi aniccan ti yathābhūtaṃ pajānāti (Cf. S. IV, p. 80).

Ayaṃ bhāvanāpaññatti maggassa.

Pariññāpaññatti dukkhassa, pahānāpaññatti samudayassa, sacchikiriyāpaññatti nirodhassa.

¹ om. S.

² pa, B.; la, B.

³ om. B.

⁴ paññā, S.

⁵ pahānaṃ p^o, S.

⁶ kiñci, B., S.

⁷ cakkhu, B., S.

⁸ idam, B. S.

⁹ pa, B. B.

¹⁰ idam, B.

¹¹ upapajjati, S.

*Rūpaṃ Rādhe vikiratha vidhamatha¹ viddhamsetha viki-
lanikaṃ karotha paññāya taṇhakkhayāya paṭipajjatha. Taṇhakkhayā dukkhakkhayo, dukkhakkhayā nibbānaṃ. Ve-
danaṃ | pe² | saññaṃ saṃkhāre viññānaṃ vikiratha
vidhamatha¹ viddhamsetha viki-lanikaṃ karotha paññāya
taṇhakkhayāya paṭipajjatha. Taṇhakkhayā dukkhakkhayo,
dukkhakkhayā nibbānaṃ (Cf. S. III, p. 190).*

Ayaṃ nirodhapaññatti nirodhassa, nibbidāpaññatti assā-
dassa, pariññāpaññatti dukkhassa, pahānapaññatti samud-
ayassa, bhāvanāpaññatti maggassa, sacchikiriyāpaññatti
nirodhassa.

So³ idaṃ dukkhan ti yathābhūtaṃ pajānāti, ayaṃ
dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkha-
nirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodha-
gāminipaṭipadā ti yathābhūtaṃ pajānāti, ayaṃ paṭivedha-
paññatti saccānaṃ.

Nikkhepapaññatti dassanabhūmiyā, bhāvanāpaññatti
maggassa, sacchikiriyāpaññatti sotāpatti-phalassa.

So ime āsavā ti yathābhūtaṃ pajānāti, ayaṃ āsava-sam-
udayo ti yathābhūtaṃ pajānāti, ayaṃ āsavanirodho ti
yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminipaṭipadā
ti yathābhūtaṃ pajānāti, ime āsavā asesāṃ nirujjhanti ti
yathābhūtaṃ pajānāti.

Ayaṃ uppādapaññatti khaye-ñāṇassa, okāsapaññatti
anuppāde-ñāṇassa, bhāvanāpaññatti maggassa, pariññā-
paññatti dukkhassa, pahānapaññatti samudayassa, āram-
bhapaññatti viriyindriyassa, āhāṇāpaññatti⁴ āsāṭikānaṃ⁵, *
nikkhepapaññatti bhāvanābhūmiyā, abhinighātapaññatti⁶
pāpakānaṃ akusalānaṃ dhammānaṃ.

*Idaṃ dukkhan ti me bhikkhave pubbe ananussutesu
dhammesu cakkhuṃ udapādi nānaṃ⁷ udapādi⁷ paññā uda-
pādi vijjā udapādi āloko udapādi. Ayaṃ dukkhasamudayo
ti me bhikkhave | pe⁸ | Ayaṃ dukkhanirodho ti me bhikkhave
. . . Ayaṃ dukkhanirodhagāminipaṭipadā ti me bhikkhave*

¹ vigamatha, S.

² pa, B. B.

³ om. S.

⁴ āsāṇanipa°, B.; āsāṇanāpa°, B.

⁵ asā°, B. B.

⁶ °nikkāta°, B.

⁷ om. B.

⁸ la, B.; om. B.

pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ¹ udapādi¹ paññā udapādi vījā udapādi āloko udapādi (Cf. S. V, p. 424 sq.).

Ayaṃ desanāpaññatti saccānaṃ, nikkhepapaññatti suta-mayiyā paññāya, sacchikiriyāpaññatti anaññātāññassāmī-tindriyassa, pavattanāpaññatti dhammacakkassa.

Taṃ kho paṇ' idaṃ dukkhaṃ pariññeyyan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ² udapādi² paññā udapādi vījā udapādi āloko udapādi. So kho paṇāyaṃ dukkhasamudayo pahātabbo ti me bhikkhave³ | So kho paṇāyaṃ dukkhanirodho sacchikātabbo ti me bhikkhave | pe³ | Sā kho paṇāyaṃ dukkhanirodhagāminipāṭi-padā bhāvetabbā ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ udapādi paññā udapādi vījā udapādi āloko udapādi (Cf. S. V, p. 424 sq.).

Ayaṃ bhāvanāpaññatti maggassa, nikkhepapaññatti cintāmayiyā paññāya, sacchikiriyāpaññatti aññīndriyassa⁴.

Taṃ kho paṇ' idaṃ dukkhaṃ pariññātan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ udapādi paññā udapādi vījā udapādi āloko udapādi.

So kho¹ paṇāyaṃ dukkhasamudayo pahīno ti me bhikkhave | pe³ | So kho paṇāyaṃ dukkhanirodho sacchikato ti me bhikkhave | pe⁵ | Sā kho paṇāyaṃ dukkhanirodhagāminipāṭipadā bhāvitā ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi nāṇaṃ udapādi paññā udapādi vījā udapādi āloko udapādi (Cf. S. V, p. 424 sq.).

Ayaṃ bhāvanāpaññatti maggassa, nikkhepapaññatti bhāvanāmayiyā paññāya, sacchikiriyāpaññatti aññātāvino indriyassa, pavattanāpaññatti dhammacakkassa.

Tulāṃ atulāṃ ca sambhavaṃ

bhavasamkhāram avassajī⁶ muni

ajjhatarato samāhito

abhida⁷ kavacam iv'attasambhavan ti (S. V, p. 263;

A. IV, p. 312; Ud. p. 64).

¹ om. B₁.

² om. S.

³ pa, B. B₁.

⁴ paññi^o, S.

⁵ pa, B.; la, B₁.

⁶ °ji, all MSS.

⁷ abhinda, S.

Tulan ti saṃkhāradhātu. Atulan ti nibbānadhātu. Tulam atulañ ca sambhavan ti abhināpaññatti sabbadhammaṇaṃ, nikkhepapaññatti dhammapaṭisambhidaṃ. Bhavasamkhāram avassaji munī ti pariccāgapaññatti samudayassa, pariñāpaññatti dukkhassa. Ajjhattarato samāhito ti bhāvanāpaññatti kāyagatāya satiya, tthitipaññatti¹ cittekaggaṭāya. Abhida² kavacam iv' attasambhavan ti abhinibbidāpaññatti cittassa, upādānapaññatti³ sabbaññutāya, padālanāpaññatti avijjaṇḍakosaṇaṃ.

Tenāha Bhagavā: — Tulam atulañ ca sambhavan ti.

Yo dukkham adakkhi⁴ yato nidānaṃ

kāmesu so jantu kathaṃ nameyya

kāmā hi loke saṅgo ti ñatvā

tesaṃ satimā vinayāya sikkhe ti (Cf. S. I, p. 117sq.).

Yo dukkhan ti vevacanapaññatti ca⁵ dukkhassa pariñāpaññatti ca. Yato nidānaṃ ti pabhavapaññatti ca⁶ samudayassa pahānapaññatti ca. Adakkhi ti vevacanapaññatti ca nācakkhussa paṭivedhapaññatti ca. Kāmesu so jantu kathaṃ nameyyā ti vevacanapaññatti ca kāmataṇhāya abhinivesapaññatti⁷ ca. Kāmā hi loke saṅgo ti ñatvā ti⁸ paccattikato dassanapaññatti kāmānaṃ, kāmā hi aṅgārakūsupamā mamsapesupamā pavakakappā papāta-uragopamā ca. Tesaṃ satimā ti apacayapaññatti pahānāya, nikkhepapaññatti kāyagatāya⁸ satiya, bhāvanāpaññatti maggassa. Vinayāya sikkhe ti paṭivedhapaññatti rūgavinayassa dosavinayassa mohavinayassa.

Jantū ti vevacanapaññatti yogissa. Yadā hi yogi⁹ 'kāmā saṅgo' ti pajānāti¹⁰, so kāmānaṃ anuppādāya¹¹ kusale dhamme upādayati¹², so anuppannānaṃ kusalanāṃ dhammānaṃ uppādāya¹³ vāyamaṭi.

¹ dhiti°, B., S.

² oḍaṃ, S.

³ sa-upā°, S.

⁴ addakkhi, B., S.

⁵ om. B., S.

⁶ om. S.

⁷ abhinivesana°, S.

⁸ oṭā, B., S.

⁹ oḍi, B., S.

¹⁰ jā°, B., ¹¹ anupā°, B., S. ¹² uppā°, S.; uppādayati, B.

¹³ upā°, B.

Ayaṃ vāyāmapaññatti appattassa pattiya, nikkhepa-
paññatti oramattikāya¹ asantuṭṭhiyā.

Tattha so uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā²
vāyamatī ti ayaṃ appamādapaññatti bhāvanāya, nikkhe-
papaññatti viriyindriyassa, ārakkhapaññatti kusalānaṃ
dhammānaṃ, ṭhitipaññatti adhicitasikkhāya.

Tenāha Bhagavā:—Yo dukkham addakkhi yato nidānaṃ ti.

* *Mohasambandhano loko bhabbarūpo³ va dissati
upadhibandhano bālo tamasā parivārīto
assirī⁴ viya khāyati passato n'atthi kiñcanaṃ ti* (Ud.
p. 79; cf. Dh. p. 175).

Mohasambandhano loko ti desanāpaññatti vipallā-
sānaṃ. Bhabbarūpo⁵ va dissati ti viparītapaññatti lo-
kassa. Upadhibandhano bālo ti pabhavapaññatti pāpa-
kānaṃ icchāvacarānaṃ, kiccapaññatti pariyuṭṭhānānaṃ,
balavapaññatti⁶ kilesānaṃ, virūhanāpaññatti⁷ saṃkhārā-
naṃ. Tamasā parivārīto ti desanāpaññatti avijjandha-
kāraṃ vevacanapaññatti ca. Assirī⁸ viya khāyati ti
dassanapaññatti⁹ dibbacakkhussa, nikkhepapaññatti paññā-
cakkhussa. Passato n'atthi kiñcanaṃ ti paṭivedha-
paññatti sattānaṃ. Rāgo kiñcanaṃ doso kiñcanaṃ moho
kiñcanaṃ.

Tenāha Bhagavā: — Mohasambandhano loko ti.

*Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṃkhatam⁹.
No ce taṃ bhikkhave abhavissa ajātaṃ abhūtaṃ akataṃ
asaṃkhatam, na idha jātassa bhūtassa katassa saṃkhatassa
nissaraṇaṃ paññāyetha. Yasmā ca kho bhikkhave atthi
ajātaṃ abhūtaṃ akataṃ asaṃkhatam, tasmā jātassa bhū-
tassa katassa saṃkhatassa nissaraṇaṃ paññāyati ti* (Ud.
p. 80 sq.).

¹ ottikā ca, B₁.

² dhi°, B₁. S.

³ sabba°, B. B₁.

⁴ asiri, S.; asiri, B₁.

⁵ sabba°, all MSS. exc. Com.

⁶ bālap°, S.

⁷ virūpānā°, S.

⁸ dassanā°, B₁.

⁹ °tan ti, B₁.

No ce tam bhikkhave abhavissa ajātaṃ abhū-
taṃ akataṃ asaṃkhataṃ ti desanāpaññatti nibbā-
nassa vevacanapaññatti ca. Na idha jātassa bhūtassa
katassa saṃkhatassa¹ nissaraṇaṃ paññāyethā ti
vevacanapaññatti saṃkhatassa upanayanapaññatti ca.
Yasmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ
akataṃ asaṃkhataṃ ti vevacanapaññatti nibbānassa
jotanāpaññatti² ca. Tasmā jātassa bhūtassa katassa
saṃkhatassa nissaraṇaṃ paññāyati ti ayaṃ veva-
canapaññatti nibbānassa, niyyānikapaññatti maggassa,
nissaranapaññatti saṃsārato.

Tenāha Bhagavā: — No ce tam abhavissā ti.

Tenāha āyasmā Mahākaccāno: —

Ekam Bhagavā dhammaṃ paṇṇattīhi vividhāhi desetī ti.

Niyutto paññatti-hāro.

§ 12. Otaraṇa-hāra.

Tattha katamo oṭarano-hāro?

Yo ca paticcuppādo ti.

Uddham adho sabbadhi vippamutto

ayam ahasmī³ ti⁴ anānupassī

evam vimutto udatāri^s ogham

atinnapubbam apunabbhavāyā ti (Ud. p. 74).

Uddhan ti rūpadhātu ca arūpadhātu ca. Adho ti
kāmadhātu. Sabbadhi vippamutto ti te-dhātuke ayam
asekhāvimutti.

Tāni yeva asekhāni pañcindriyāni.

Ayam indriyehi otaraṇā.

Tāni yeva asekhāni pañcindriyāni vijjā. Vijjuppāda avijjānirodho, avijjānirodhā saṃkhāranirodho, saṃkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatanirodho, saḷāyatanirodhā phassanirodho, phassanirodhā vedanānirodho, vedanāniro-

¹ *om.* S. ² *jotasa*^o, S.

³ °smim, B₁; āham asmin, S.

⁴ *om.* B.₁.

5 otari, B.

dhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmarasokaparidevadukkhadomanassūpāyāsā nirujjhanti.

Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tāni yeva asekhāni pañcindriyāni tihi khandhehi saṃgahitāni: silakkhandhena samādhikkhandhena pañña-kkhandhena¹.

Ayaṃ khandhehi otaraṇā.

Tāni yeva asekhāni pañcindriyāni saṃkhārapariyāpannāni. Ye saṃkhārā anāsavā no ca² bhavaṅgā, te saṃkhārā

☆ dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

☆ Ayaṃ ahaṃsī³ ti anānupassī ti ayaṃ sakkāyadiṭṭhiyā samugghāto.

Sā sekhāvimutti tāni yeva sekhāni pañcindriyāni.

Ayaṃ indriyehi otaraṇā.

Tāni yeva sekhāni pañcindriyāni vijjā. Vijjuppādā avijjānirodho, avijjānirodhā saṃkhāranirodho⁴ . . .

Evam sabbo paṭiccasamuppādo.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vijjā paññakkhandho.

Ayaṃ khandhehi otaraṇā.

Sā yeva vijjā saṃkhārapariyāpannā. Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Sekhāya ca vimuttiyā asekhāya⁵ ca⁵ vimuttiyā⁵ vimutto udatāri⁶ oghaṃ atinṇapubbam apunabbhavāya⁷.

¹ paññā°, B.

² ce, S.

³ ahaṃ asmi, S.

⁴ B, has pa instead of saṃkhārā°

⁵ cm. B.

⁶ °tari, B.

⁷ puna°, S.

Tenāha Bhagavā: — Uddham adho ti.

Nissitassa calitaṃ anissitassa calitaṃ n'atthi, calite asati passaddhi, passaddhiyā sati nati¹ na hoti, natiyā asati āgatigati na hoti, āgatigatiyā asati cutupapāto na hoti, cutupapāte asati nev'idha na huram² na ubhayamantarena, es' ev' anto dukkhassā ti (Ud. p. 81).

Nissitassa calitan ti nissayo nāma duvidho: taṇhā-nissayo³ ditṭhinissayo ca.

Tattha yā⁴ rattassa cetanā ayaṃ taṇhānissayo, yā⁴ sammūlhasa⁵ cetanā ayaṃ ditṭhinissayo. Cetanā pana saṃkhārā, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ. Evaṃ sabbo paṭiccasamuppādo . . .⁶

Ayaṃ paṭiccasamuppādehi⁷ otaraṇā.

Tattha yā rattassa vedanā ayaṃ⁸ sukhā⁹ vedanā⁹, yā sammūlhasa¹⁰ vedanā ayaṃ adukkhamasukhā vedanā. Imā vedanā vedanākkhandho¹¹.

Ayaṃ khandhehi otaraṇā.

Tattha sukhā vedanā dve indriyāni: sukhindriyaṃ somanassindriyaṃ ca. Adukkhamasukhā vedanā upekkhindriyaṃ.

Ayaṃ indriyehi otaraṇā.

Tāni yeva indriyāni saṃkhārapariyāpannāni. Ye saṃkhārā sāsava bhavaṅgā, te saṃkhārā dhammadhātusaṃgaṇhitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ sāsavaṃ bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Anissitassa calitaṃ n'atthi ti samathavasena vā taṇhāya anissito vipassanāvasena¹² vā ditṭhiyā anissito.

Yā vipassanā ayaṃ vijjā. Vijjuppādā avijjānirodho. Avijjānirodhā saṃkhāranirodho. Saṃkhāranirodhā viññāṇanirodho. Evaṃ sabbo paṭiccasamuppādo¹³.

¹ na ha, B.; S. has yanatin ti instead of sati nati na.

² °raṇ ca, B.; ³ B. adds ca. ⁴ om. B.

⁵ mūlhasa, all MSS. exc. Com. ⁶ la, B.; ⁷ °do, S.

⁸ after sukhā, B.; ⁹ sukha°, S.

¹⁰ sammu°, B. B.; ¹¹ vedana°, S.

¹² °nāya va°, S. ¹³ om. B.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Sā yeva vipassanā paññakkhandho¹.

Ayaṃ khandhehi otaraṇā.

Sā yeva vipassanā dve indriyāni: viriyindriyaṃ ca paññindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

Sā yeva vipassanā saṃkhārapariyāpannā². Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ.

Ayaṃ āyatanehi otaraṇā.

Passaddhiyā satī ti duvidhā passaddhi: kāyikā ca cetasikā ca.

Yaṃ kāyikaṃ sukhaṃ ayaṃ kāyikā³ passaddhi. Yaṃ cetasikaṃ sukhaṃ ayaṃ cetasikā⁴ passaddhi⁴. Passaddhakāyo sukhaṃ vedayati. Sukhino cittaṃ samādhīyati. Samāhito yathābhūtaṃ pajānāti. Yathābhūtaṃ pajānanto nibbindati. Nibbindanto virajjati. Virāgā vimuccati. Vimuttasmim vimutt'amhi ti nāṇaṃ hoti, khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇiyaṃ nāparaṃ itthattāyā ti pajānāti.

So na namati rūpesu na saddesu na gandhesu na rasesu na phoṭṭhabbesu na dhammesu khayā rāgassa khayā dosassa khayā mohassa. Yena rūpena Tathāgataṃ tiṭṭhantaṃ caraṃ⁵ paññāpayamāno paññāpeyya, tassa rūpassa khayā virāgā nirodhā cāgā paṇinissaggā rūpasamkhaye
* vimutto Tathāgato atthi ti pi na upeti, n'atthi ti pi na upeti, atthi⁶ n'atthi ti pi na⁷ upeti, nev' atthi no⁸ n'atthi ti pi na upeti. Atha kho gambhīro appameyyo asamkheyyo nibbuto ti yeva samkham⁹ gacchati khayā rāgassa¹⁰ khayā dosassa khayā mohassa. Yāya vedanāya | pe¹¹ | yāya saññāya . . . yehi samkhārehi . . .¹² yena viññāṇena

¹ paññā°, B. ² °paripannā, B.

³ kāyikaṃ, S.; kāya, B. B.₁. ⁴ °ka pa°, S.

⁵ caranaṃ, S. ⁶ S. adds ti pi. ⁷ om. S.

⁸ na, B. ⁹ samkhyam, S. ¹⁰ virāgassa, B.

¹¹ pa, B.; om. B.₁. ¹² la, B.₁.

Tathāgataṃ tiṭṭhantaṃ¹ caraṃ paññāpayamāno paññāpeyya, tassa viññāṇassa khayā virāgā nirodhā cāgā paṭinissaggā viññāṇasaṃkhaṇḍe vimutto Tathāgato atthi ti pi na upeti, n'atthi ti pi na upeti, atthi n'atthi ti pi na upeti, nev'atthi no² n'atthi ti pi na upeti. Atha kho gambhīro appameyyo asaṃkheyyo nibbuto ti yeva saṃkhaṃ³ gacchati.

Āgati ti idhāgati. Gati ti peccabhavo. Āgati gati⁴ pi na bhavanti. Nev'idhā ti chasu ajjhattikesu āyatanesu. Na huran ti chasu⁵ bāhiresu āyatanesu. Na ubhayamantarenā⁶ ti phassasamuditesu⁷ dhammesu attānaṃ na passati. Es' ev'anto dukkhassā ti paṭicca-samuppādo. So duvidho: lokiyo⁸ ca lokuttaro ca.

Tattha lokiko⁸: avijjāpaccayā saṃkhārā⁹ yāva jarāmaṇā, lokuttaro: silavato avippaṭisāro jāyati¹⁰ yāva nāpaṃ itthattāyā ti pajānāti.

Tenāha Bhagavā: — Nissitassa calitaṃ anissitassa calitaṃ n'atthi | pe¹¹ | es'ev'anto dukkhassā ti.

*Ye keci sokā paridevitā vā
dukkhaṇ ca lokasmim¹² anekarūpaṃ
piyaṃ paṭicca ppabhavanti¹³ ete¹⁴
piye asante na bhavanti ete.*

*Tasmā hi te sukhino vītasokā
yesaṃ piyaṃ¹⁵ n'atthi kuhiñci loke
tasmā asokaṃ virajaṃ patthayāno
piyaṃ na kayirātha¹⁶ kuhiñci loke ti (Ud. p. 92).*

Ye keci sokā paridevitā vā
dukkhaṇ ca lokasmim¹² anekarūpaṃ
piyaṃ paṭicca ppabhavanti¹³ ete ti
ayaṃ dukkhāvedanā.

Piye asante na bhavanti ete ti
ayaṃ sukhāvedanā.

¹ cintaṃ taṃ, S. ² na, B., S. ³ saṃkhyam, S.

⁴ B, adds ti. ⁵ cha, B., S. ⁶ oṃresu nā, S.

⁷ oṃsamutṭhitesu, B., ⁸ oṃko, B., S. ⁹ B, adds la.

¹⁰ B, adds pa. ¹¹ pa, B.; la, B., ¹² oṃsmim, B., S.

¹³ bha°, B., S. ¹⁴ ese, S. ¹⁵ piyā, B.

¹⁶ kari°, B. B, throughout.

Vedanā vedanākkhandho.

Ayaṃ khandhehi otaraṇā.

Vedanāpaccayā¹ taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarā-maraṇaṃ². Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tattha sukhā vedanā dve indriyāni: sukhindriyaṃ so-manassindriyaṃ ca. Dukkā vedanā dve indriyāni: dukkhindriyaṃ domanassindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

Tāni yeva indriyāni saṃkhārapariyāpannāni. Ye saṃkhārā sāsavā bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu³ dhammāyatanapariyāpannā. Yaṃ āyatanam sāsavam bhavaṅgam.

Ayaṃ āyatanehi otaraṇā.

Tasmā hi te sukhino vītasokā

yesam piyam n'atthi kuhiñci loke

tasmā asokam virajam patthayāno

piyam na kayirātha kuhiñci loke ti

idaṃ taṇhāpahānam.

Taṇhānirodhā⁴ upādānanirodho⁵, upādānanirodhā bhavanirodho⁶. Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tam yeva taṇhāpahānam samatho. So samatho dve indriyāni: satindriyaṃ samādhindriyaṃ ca.

Ayaṃ indriyehi otaraṇā.

So yeva samatho samādhikkhandho.

Ayaṃ khandhehi otaraṇā.

So yeva samatho saṃkhārapariyāpanno. Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā.

Ayaṃ dhātūhi otaraṇā.

Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanam anāsavam no ca bhavaṅgam.

Ayaṃ āyatanehi otaraṇā.

Tenāha Bhagavā: — Ye keci sokā ti.

¹ S. adds pana.

² B₁ adds pa.

³ dhātu, S.

⁴ dho, S.

⁵ om. S.

⁶ B₁ adds bhavanirodhā | la |

*Kāmaṃ kāmayamānassa tassa ce taṃ samijjhati
addhā pīṭimano hoti laddhā macco¹ yad² icchatī³ (Jāt. IV,
Tassa ce kāmayānassa³ chandaajātassa jantuno p. 172).
te kāmā parihūyanti sallaviddho va ruppati.*

*Yo kāme parivajjeti sappasseva⁴ padā siro
so 'maṃ visattikaṃ loke sato samativattati⁵ ti (S.N.vv.766—68).*

Tattha yā pīṭimanatā⁶ ayaṃ anunayo. Yadāha: salla-
viddho va ruppati ti idaṃ paṭiḥhaṃ. Anunayaṃ paṭiḥhaṃ
ca pana taṇhāpakkho. Taṇhāya ca pana dasa rūpīni⁷
āyatanāni padaṭṭhānaṃ.

Ayaṃ āyatanehi otaraṇā.

Tāni yeva dasa rūpīni⁸ āyatanāni⁹ rūpakāyo nāma sam-
payutto. Tadubhayaṃ nāmarūpaṃ¹⁰. Nāmarūpapaccayā
saḷāyatanam, saḷāyatanapaccayā phasso, phassapaccayā ve-
danā, vedanāpaccayā taṇhā¹¹. Evaṃ sabbam.

Ayaṃ paṭiccasamuppādehi otaraṇā.

Tad eva nāmarūpaṃ pañcakkhandho¹².

Ayaṃ khandhehi otaraṇā.

Tad eva nāmarūpaṃ aṭṭhārassa dhātuyo.

Ayaṃ dhātūhi otaraṇā.

Tattha yo rūpakāyo imāni pañca rūpīni¹³ indriyāni, yo
nāmakāyo imāni pañca arūpīni¹⁴ indriyāni. Imāni⁹ dasa⁹
indriyāni⁹.

Ayaṃ indriyehi otaraṇā.

Tattha yadāha:

Yo kāme parivajjeti sappasseva⁴ padā siro

so 'maṃ visattikaṃ loke sato samativattati ti

ayaṃ sa-upādisesā¹⁵ nibbānadhātu.

Ayaṃ dhātūhi otaraṇā.

Sā yeva sa-upādisesā nibbānadhātu vijjā. Vijjuppādā avij-
jānirodho, avijjānirodhā saṃkhāranirodho¹⁶. Evaṃ sabbam.

¹ maccho, S. ² yaccacchati, S.

³ kāmayamānassa, S. ⁴ sabb°, all MSS. ⁵ °ti (without ti), B.

⁶ °mantā, S. ⁷ rūpīni, all MSS.

⁸ rūpīni, B. S.; rūpāni, B. ⁹ om. B.

¹⁰ °rūpo, S. ¹¹ B. adds pa. ¹² °dhā, B.

¹³ rūpīni, B. S.; rūpindr°, B. ¹⁴ arūpīni, B. S.;

arūpindr°, B. ¹⁵ vupādisesam, S. ¹⁶ pe, S.

Ayam paṭiccasamuppādehi otaraṇā.
 Sā yeva vijjā paññakkhandho.
 Ayam khandhehi otaraṇā.
 Sā yeva vijjā dve indriyāni: viriyindriyaṃ paññindriyaṃ ca.
 Ayam indriyehi otaraṇā.
 Sā yeva vijjā saṃkhārapariyāpannā. Ye saṃkhārā anā-
 savā no ca bhavaṅgā, te saṃkhārā dhammadhātusamgahitā.
 Ayam dhātūhi otaraṇā.
 Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āya-
 tanam anāsavaṃ no ca bhavaṅgam.
 Ayam āyatanehi otaraṇā.
 Tenāha Bhagavā: — Kāmaṃ kāmayamānassā ti.
 Ettāvata paṭicca-indriyakhandhadhātu-āyatanāni samo-
 saraṇotaraṇāni¹ bhavanti. Evaṃ paṭicca-indriyakhandha-
 dhātu-āyatanāni otāretabbāni.
 Tenāha āyasmā Mahākaccāno: —
 Yo ca paṭiccuppādo ti.

Niyutto otaraṇo-hāro.

§ 13. Sodhana-hāra.

Tattha katamo sodhano²-hāro?
 Vissajjitamhi³ pañhe ti gāthā.
 Yathā āyasmā Ajito Pārāyane Bhagavantam pañham
 pucchati: —

Ken' assu nivuto loko
ken' assu na ppakāsati⁴
kissābhilepanam brūsi
kiṃ⁵ su tassa mahabbhayan ti? —
Avijjāya nivuto loko (Ajitā ti Bhagavā)
vivicchā pamādā na ppakāsati⁴
jappābhilepanam brūmi
dukkham assa mahabbhayan ti (S.N. V, 2, 1. 2 =
v. 1032. 1033).

Ken' assu nivuto loko ti pañhe Avijjāya nivuto loko ti
 * Bhagavā padam sodheti no ca ārambham⁶. Ken' assu na

¹ °taraṇā, B₁. S.

² °na, B₁.

³ visa°, B. B₁. S.

⁴ pa°, B₁. ⁵ ki, B₁. ⁶ ārabbh°, B. throughout, B₁ mostly.

ppakāsati ti pañhe Vivicchā pamādā na ppakāsati ti Bhagavā padam sodheti no ca ārambham. Kissābhilepanam brūsi ti pañhe Jappābhilepanam brūmi ti Bhagavā padam sodheti no ca ārambham. Kim¹ su¹ tassa mahabbhayan ti pañhe Dukkham assa mahabbhayan ti Bhagavā² padam² sodheti², suddho ārambho. *

Tenāha Bhagavā: — Avijjāya nivuto loko ti.

Savanti³ sabbadhī⁴ sotā (icc āyasmā Ajito)

sotānam kim⁵ nivāraṇam

sotānam samvaram brūhi

kena sotā pithiyyare⁶ ti? —

Yāni sotāni lokasmim⁷ (Ajitā ti Bhagavā)

sati tesam nivāraṇam

sotānam samvaram brūmi

paññāy' ete pithiyyare⁶ ti (vv. 3. 4 = vv. 1034. 1035).

Savanti sabbadhi sotā, sotānam kim⁵ nivāraṇam ti pañhe Yāni sotāni lokasmim, sati tesam nivāraṇam ti Bhagavā padam sodheti no ca ārambham. Sotānam samvaram brūhi, kena⁸ sotā pithiyyare⁶ ti pañhe Sotānam samvaram brūmi, paññāy' ete pithiyyare⁶ ti suddho ārambho⁹.

Tenāha Bhagavā: — yāni sotāni lokasmin¹⁰ ti.

Paññā c'eva satī¹¹ ca (icc āyasmā Ajito)

nāmarūpaṇ ca mārīsa

etaṁ me puttḥo pabrūhi

katth' etaṁ uparujjhatī ti? (v. 5 = v. 1036)

pañhe

Yam etaṁ pucchasi pañham

Ajita taṁ vadāmi te

yattha nāmaṇ ca rūpaṇ ca

asesam¹² uparujjhatī

vinñāṇassa nirodhena

ettḥ' etaṁ uparujjhatī ti (v. 6 = v. 1037)

suddho ārambho⁹.

Tenāha Bhagavā: — Yam etaṁ pucchasi pañhan ti.

¹ kim suttassa, S.; kissu, B. B₁. ² om. B. ³ vasanti, B₁.

⁴ °dhi, B. B₁. ⁵ kin, B.; ki, B₁. ⁶ pidh°, B. B₁.

⁷ °smi, B. B₁. ⁸ yena, S. ⁹ ārambho, also B₁.

¹⁰ °smi, B₁. ¹¹ °ti, all MSS. ¹² om. S.

Yattha evaṃ suddho ārambho¹, so pañho vissajjito² bhavati, yattha pana ārambho¹ asuddho, na tāva so pañho vissajjito³ bhavati.

Tenāha āyasmā Mahākaccāno⁴: —

Vissajjitamhi² pañhe ti.

Niyutto sodhano-hāro.

§ 14. Adhiṭṭhāna-hāra.

Tattha katamo adhiṭṭhāno-hāro?

Ekattatāya dhammā | ye pi ca vemattatāya niddiṭṭhā ti.

Ye tattha niddiṭṭhā, tathā te⁵ dhārayitabbā.

Dukkhan ti ekattatā.

a) Tattha katamaṃ dukkhaṃ?

Jāti dukkhā, jarā dukkhā, vyādhi dukkho, maraṇaṃ dukkhaṃ, apiyehi sampayogo dukkho, piyehi vippayogo dukkho, yaṃ pi'cchaṃ na labhati taṃ pi dukkhaṃ, saṃkhittena pañcupādānakkhandhā dukkhā: rūpā dukkhā, vedanā dukkhā, saññā dukkhā, saṃkhārā dukkhā, viññānaṃ dukkhaṃ.

Ayaṃ vemattatā.

Dukkhasamudayo ti ekattatā.

b) Tattha katamo dukkhasamudayo?

Yāyaṃ taṇhā ponobhavikā⁶ nandirāgasahagatā tatra tatrābhinandini, seyyathidaṃ kāmataṇhā bhavataṇhā vibhavataṇhā.

Ayaṃ vemattatā.

Dukkhanirodho ti ekattatā.

c) Tattha katamo dukkhanirodho?

Yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti⁷ anālayo.

Ayaṃ vemattatā.

Dukkhanirodhagāminipaṭipadā⁸ ti ekattatā.

¹ ārambho, B₁.

² visa^o, B.

³ visa^o, B. B₁.

⁴ ^okaccāyano, S.

⁵ om. B₁.

⁶ ponobbha^o, B. B₁.

⁷ vimutti, B₁.

⁸ ^oni paṭi^o, S.

d) Tattha katamā dukkhanirodhagāminipaṭipadā?

Ayaṃ eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ sammā-ditṭhi sammāsankappo sammāvācā sammākammanto sammā-ājivo sammāvāyāmo sammāsati sammāsamādhī.

Ayaṃ vemattatā.

Maggo ti ekattatā.

e) Tattha katamo maggo?

Nirayagāmimaggo¹ tiracchānayanigāmimaggo pittivisaya-gāmimaggo² asurayonigāminiyo³ maggo, sagga-gāminiyo * maggo, manussagāmimaggo, nibbānagāmimaggo.

Ayaṃ vemattatā.

Nirodho ti ekattatā.

f) Tattha katamo nirodho?

Paṭisaṃkhānirodho, appaṭisaṃkhānirodho, anunayanirodho, paṭighanirodho, mānanirodho, makkhanirodho⁴, paḷāsanirodho, issānirodho, macchariyanirodho, sabbakilesanirodho.

Ayaṃ vemattatā.

Rūpaṇ ti ekattatā.

g) Tattha katamaṃ rūpaṃ?

Cātumahābhūtikaṃ⁵ rūpaṃ. Catunnaṃ⁶ ca mahābhūtānaṃ upādāya rūpassa paññatti.

aa) Tattha katamāni cattāri mahābhūtāni?

Paṭhavīdhātu āpodhātu tejodhātu vāyodhātu.

Dvīhi ākārehi dhātuyo parigaṇhāti saṃkhepena ca⁷ vitthārena ca.

bb) Kathaṃ vitthārena dhātuyo parigaṇhāti?

Visatiyā ākārehi paṭhavīdhātum vitthārena parigaṇhāti. Dvādasahi ākārehi āpodhātum vitthārena parigaṇhāti. Catūhi ākārehi tejodhātum vitthārena parigaṇhāti. Chahi ākārehi vāyodhātum vitthārena parigaṇhāti.

cc) Katamehi visatiyā ākārehi paṭhavīdhātum vitthārena parigaṇhāti?

¹ °gāmini maggo, S.

² petti°, B. S. ³ asūra°, B. also Com.

⁴ makkhā°, S. ⁵ cātummahā°, S.; catumahā°, B.

⁶ catunnaṃ (without ca), B. ⁷ om. S.

Atthi imasmim kāye kesā lomā nakhā dantā taco maṃsam nahāru¹ atthi atthimiṇṇā² vakkam hadayaṃ yakanam kilomakam pihakam papphāsam antam antaṇaṃ udariyam karisaṃ matthake matthaluṇaṃ ti.

Imehi vīsatiyā ākārehi paṭhaviddhātum vitthārena parigaṇhāti.

dd) Katamehi dvādasahi ākārehi āpodhātum vitthārena parigaṇhāti?

Atthi imasmim kāye pittaṃ semham pubbo lohitaṃ sedo medo assu vasā kheḷo siṃghānikā³ lasikā muttan ti.

Imehi dvādasahi ākārehi āpodhātum vitthārena parigaṇhāti.

ee) Katamehi catūhi ākārehi tejodhātum vitthārena parigaṇhāti?

Yena ca santappati yena ca jiriyati⁴ yena ca pariḍayhati yena ca asitapitakhāyitasāyitaṃ sammāpariṇāmaṃ⁵ gacchati⁶.

Imehi catūhi ākārehi tejodhātum vitthārena parigaṇhāti.

ff) Katamehi chahi ākārehi vāyodhātum vitthārena parigaṇhāti?

Uddhamgamā vātā adhogamā vātā kucchisayā vātā koṭṭhasayā vātā aṅgamaṅgānusārino vātā assāso passāso.

Iti imehi chahi ākārehi vāyodhātum vitthārena parigaṇhāti.

Evam imehi dvācattālīsāya⁷ ākārehi vitthārena dhātuyo sabhāvato upalakkhayanto⁸ tūlayanto pariyogāhanto parivimamsanto⁹ paccavekkhanto na kiñci gayhūpagam passati kāyam vā kāyapadesam vā. Yathā candanikam pavicinanto na kiñci gayhūpagam passeyya, yathā saṃkāratthānam pavicinanto na kiñci gayhūpagam passeyya, yathā vaccaḷaṇṇam pavicinanto na kiñci gayhūpagam passeyya, yathā sīvathikam¹⁰ pavicinanto na kiñci gayhūpagam passeyya, evam eva¹¹ imehi dvācattālīsāya⁷ ākārehi evam

¹ nhāru, B. B.² oṇam, B. B.³ siṃgha°, B. B.

⁴ jiriyati, S.; jirayati, B.; jirati, B.; jariyati, Com.

⁵ samā°, B.⁶ oṭi ti, S.⁷ oḷisāya, B.; oṇisāya, S.

⁸ oḷakkhanto, all MSS.

⁹ before pariyo°, B.¹⁰ sīvadhikam, B.¹¹ evam, S.

vitthārena dhātuyo sabhāvato upalakkhayanto¹ tūlayanto² pariyoḡāhanto parivimamsanto³ paccavekkhanto na kiñci gayhūpagam passati kāyaṃ vā kāyapadesaṃ vā.

Tenāha Bhagavā: —

☆

Yā c'eva kho pana ajjhattikā paṭhavīdhātu yā ca⁴ bāhirā paṭhavīdhātu, nev' esāhaṃ⁵ n'etaṃ mama n'eso 'ham⁶ asmi⁶ na m'eso attā ti. Evam etaṃ yathābhūtaṃ sammāpaññāya⁷ datṭhabbaṃ. Evam etaṃ yathābhūtaṃ sammāpaññāya⁸ disvā paṭhavīdhātuyā nibbindati paṭhavīdhātuyā cittaṃ virājeti. Yā c'eva kho pana ajjhattikā āpodhātu yā ca bāhirā āpodhātu | pe⁹ | Yā c'eva kho pana¹⁰ ajjhattikā tejodhātu yā ca bāhirā tejodhātu | pe¹¹ | Yā c'eva kho pana¹⁰ ajjhattikā vāyodhātu yā ca bāhirā vāyodhātu, nev'¹² esāhaṃ¹² n'etaṃ mama n'¹³ eso¹³ 'ham asmi na m'eso attā ti. Evam etaṃ yathābhūtaṃ sammāpaññāya¹⁴ datṭhabbaṃ. Evam etaṃ yathābhūtaṃ sammāpaññāya¹⁵ disvā vāyodhātuyā nibbindati vāyodhātuyā cittaṃ virājeti . . .

Ayaṃ vemattatā.

h) Avijjā ti ekattatā.

Tattha katamā avijjā?

☆

Dukkhe aññānaṃ dukkhasamudaye aññānaṃ dukkhanirodhe aññānaṃ dukkhanirodhagāminiyā paṭipadāya aññānaṃ pubbante aññānaṃ aparante¹⁶ aññānaṃ pubbantāparante aññānaṃ idappaccayatāpaṭiccasamuppannesu¹⁷ dhammesu aññānaṃ. Yaṃ evarūpaṃ aññānaṃ adassanaṃ anabhisamayo ananubodho asambodho appaṭivedho asallakkhaṇā¹⁸ anupalakkhaṇā¹⁹ apaccupalakkhaṇā²⁰ asama-

¹ °lakkhanto, B. ² tu°, all MSS.

³ before pariyo°, B. ⁴ om. S.

⁵ so taṃ, B. ⁶ mahasmim, B.

⁷ samma°, B. S.; samāp°, B. ⁸ samma°, B. S.

⁹ pa, B.; la, B. ¹⁰ om. B.

¹¹ pa, B.; om. B. ¹² nesātaṃ, B.

¹³ no so, B. ¹⁴ samma°, all MSS.

¹⁵ samma°, B.; samp°, B. S. ¹⁶ parante, B.

¹⁷ idampa°, B. ¹⁸ °naṃ, S.; asaṃlakhaṇā, B.

¹⁹ °naṃ, S.; anupekkhaṇā, B.

²⁰ °naṃ, S.; apaccavekkhaṇā, B.

pekkhaṇā¹ apaccakkhakammaṃ dummejjhaṃ² bālyam³
asampajaññaṃ moho pamoho sammoho⁴ avijjā avijjogho
* avijjāyogo avijjānusayo avijjāpariyutthānaṃ avijjālaṅgi⁵-
moho akusalamūlaṃ.

Ayaṃ vemattatā.

Vijjā ti ekattatā.

i) Tattha katamā vijjā?

Dukkhe ñāṇaṃ dukkhasamudaye ñāṇaṃ dukkhanirodhe
ñāṇaṃ dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ pubbante
ñāṇaṃ aparante ñāṇaṃ pubbantāparante ñāṇaṃ idappac-
cayatāpaṭiccasamuppannesu dhammesu ñāṇaṃ. Yā evarūpā
paññā⁶ pajānanā vicayo pavicayo dhammavicayo sallakkha-
nā⁷ upalakkhaṇā paccupalakkhaṇā paṇḍiccaṃ kosallaṃ
* nepuññaṃ vebhabyā cintā upaparikkhā⁸ bhūri medhā
pariñāyikā⁹ vipassanā sampajaññaṃ patodo¹⁰ paññindri-
yaṃ paññābalaṃ paññāsatthaṃ¹¹ paññāpāsādo paññā-āloko
paññā-obhāso paññāpajjoto paññāratanaṃ amoho dhamma-
vicayo sammāditthi dhammavicayasambojjhaṅgo maggaṅ-
gaṃ maggapariyāpannaṃ.

Ayaṃ vemattatā.

Samāpatti ti ekattatā.

k) Tattha katamā samāpatti?

Saññāsamāpatti asaṇṇāsamāpatti nevasaññānāsaṇṇāsam-
āpatti vibhūtasaññāsamāpatti nirodhasaññāsamāpatti¹².

Ayaṃ vemattatā.

Jhāyī ti ekattatā.

l) Tattha katamo jhāyī?

Atthi sekho jhāyī, atthi asekho jhāyī, atthi¹³ nevasekho-
nāsekho¹⁴ jhāyī, ājāniyo jhāyī, assakhaḷuṅko jhāyī, ditthuttaro
jhāyī, taṇhuttaro jhāyī, pañnuttaro jhāyī¹⁵.

¹ °ṇaṃ, S.; °vekkhanaṃ, B.; °vekkhaṇā, B.

² dummajjhaṃ, B. B.; dumajjhaṃ, S.; dumejjhaṃ, Com.

³ bālaṃ, B. ⁴ samoho, B. ⁵ °gi, S.

⁶ saññā, B. ⁷ samlo, B. ⁸ upari°, B.

⁹ °yakā, B. ¹⁰ all MSS. exc. Com. insert paññā.

¹¹ °sattam, B. ¹² °tti ti, B. ¹³ om. B.

¹⁴ °sekhān°, B.; °sekhen°, S. ¹⁵ °yī ti, S.

Ayaṃ vemattatā.

Samādhi ti ekattatā.

m) Tattha katamo samādhi?

Saraṇo samādhi araṇo samādhi savero samādhi avero * samādhi sabyāpajjho¹ samādhi abyāpajjho¹ samādhi sappi-
tiko² samādhi nippitiko samādhi sāmiso samādhi nirāmiso
samādhi sasamkhāro samādhi asamkhāro samādhi ekaṃ-
sabhāvito samādhi ubhayamsabhāvito³ samādhi ubhayato-
bhāvitabhāvano⁴ samādhi savitakkasavicāro samādhi avi-
takkavicāramatto samādhi avitakka-avicāro samādhi hāna-
bhāgiyo samādhi tṭhitibhāgiyo samādhi visesabhāgiyo
samādhi nibbedhabhāgiyo samādhi lokiyo⁵ samādhi lokut-
taro samādhi micchāsamādhi⁶ sammāsamādhi⁷.

Ayaṃ vemattatā.

Paṭipadā ti ekattatā.

n) Tattha katamā paṭipadā?

Āgālhā⁸ paṭipadā⁸ nijjhāmā⁹ paṭipadā⁹ majjhimā¹⁰ paṭi- *
padā¹⁰ akkhamā paṭipadā khamā paṭipadā samā¹¹ paṭipadā
damā¹² paṭipadā dukkhā paṭipadā dandhābhiññā dukkhā
paṭipadā khippābhiññā sukhā paṭipadā dandhābhiññā sukhā
paṭipadā khippābhiññā ti.

Ayaṃ vemattatā.

Kāyo ti ekattatā.

o) Tattha katamo kāyo?

Nāmakāyo rūpakāyo ca.

Tattha katamo rūpakāyo?

Kesā lomā nakhā dantā taco maṃsaṃ nahāru¹³ atṭhi
atṭhiminṇā¹⁴ vakkam hadayaṃ yakanam kilomakam pihakam
papphāsaṃ antaṃ antagaṇaṃ udariyaṃ karisaṃ pittaṃ
semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṃ-
ghāṇikā lasikā muttaṃ matthaluṇṇaṃ¹⁵ ti.

¹ 'paccho, B.

² sappidhiko, B.

³ 'yasavibhāvito, B.

⁴ 'bhāvino, S.

⁵ 'ko, S.

⁶ 'dhi ti, B. ⁷ om. B. ⁸ 'lhap°, B. S.; āgālhap°, B.

⁹ 'map°, B. S.; nicchāmap°, B. ¹⁰ 'map°, B.; om. B.

¹¹ sammā, B. S. ¹² dammā, S. ¹³ nhāru, B. B.

¹⁴ 'jaṃ, B. B. ¹⁵ matta°, all MSS.

Ayaṃ rūpakāyo.

Nāmakāyo nāma vedanā saññā cetanā cittaṃ phasso manasikāro ti.

Ayaṃ nāmakāyo ti.

Ayaṃ vemattatā.

Evam yo dhammo yassa dhammassa samānabhāvo¹, so dhammo tassa dhammassa ekattatāya ekibhavati. Yena yena vā pana vilakkhaṇo², tena tena vemattataṃ gacchati.

* Evam sutte vā veyyākaraṇe vā gāthāyaṃ³ vā pucchitena vīmaṃsitabbam⁴:

Kim⁵ ekattatāya pucchati udāhu vemattatāya⁶? —

Yadi ekattatāya pucchitaṃ, ekattatāya vissajjayitabbam⁷. Yadi vemattatāya pucchitaṃ, vemattatāya vissajjayitabbam⁷. Yadi sattādhiṭṭhānena pucchitaṃ, sattādhiṭṭhānena vissajjayitabbam⁷. Yadi dhammādhiṭṭhānena pucchitaṃ, dhammādhiṭṭhānena vissajjayitabbam⁷. Yathā yathā vā⁸ pana pucchitaṃ, tathā tathā vissajjayitabbam⁷.

Tenāha āyasmā Mahākaccāno: —

Ekattatāya dhammā ti.

Niyutto adhiṭṭhāno-hāro.

§ 15. Parikkhāra-hāra.

1. Tattha katamo parikkhāro-hāro?

Ye dhammā yaṃ dhammaṃ janayanti ti.

Yo dhammo yaṃ dhammaṃ janayati, tassa so parikkhāro.

2. Kimplakkhaṇo parikkhāro⁸?

Janakalakkhaṇo parikkhāro.

Dve dhammā janayanti: hetu ca paccayo ca.

a) Tattha kimplakkhaṇo hetu, kimplakkhaṇo paccayo?

Asādhāraṇalakkhaṇo hetu, sādādhāraṇalakkhaṇo paccayo.

b) Yathā kiṃ bhavē?

Yathā añkurassa⁹ nibbattiyaṃ biyaṃ asādhāraṇaṃ, paṭhavi

¹ māṇa°, S.

² visadisala°, S.

³ gāthāya, S.

⁴ °sayitabbam, B.

⁵ om. S.

⁶ °yā ti, S.

⁷ visa°, B. B.

⁸ om. B.

⁹ añgurassa, B, always.

āpo ca sādharmaṇā. Āṅkurassa hi paṭhavi āpo ca paccayo, sabhāvo hetu.

Yathā vā pana ghaṭe duddham pakkhittam dadhi bhavati, na c'atthi ekakālasamavadhānam duddhassa ca dadhissa ca, evam eva¹ n'atthi ekakālasamavadhānam hetussa ca paccayassa ca.

Ayam hi saṁsāro sahetu sapaccayo nibbatto². Vuttam^{*} hi: avijjāpaccayā samkhārā, samkhārapaccayā viññānam³. Evam sabbo paṭiccasamuppādo. Iti avijjā avijjāya hetu, ayonisomanasikāro paccayo.

Purimikā avijjā pacchimikāya⁴ avijjāya hetu.

Tattha purimikā avijjā avijjānusayo, pacchimikā⁴ avijjā avijjāpariyutthānam. Purimiko⁵ avijjānusayo pacchimakassa⁶ avijjāpariyutthānassa hetubhūto paribruhanāya bi-jaṅkuro viya samanantara hetutāya. Yam pana yattha phalam⁷ nibbattati, idaṁ⁸ tassa⁸ parampara hetutāya⁹ hetubhūtam. Duvidho hi hetu: samanantara hetu parampara hetu¹⁰ ca. Evam avijjāya pi duvidho hetu: samanantara hetu parampara hetu ca.

Yathā vā pana thūlakaṇ ca¹¹ vaṭṭi¹² ca¹¹ telaṇ ca¹³ dipassa¹⁴ paccayabhūtam, na sabhāvahetu. Na hi sakkā thūlakaṇ ca vaṭṭiṇ¹⁵ ca telaṇ ca anaggikaṁ dipetum dipassa¹⁶ paccayabhūtam. Dipo¹⁷ viya sabhāvo hetu hoti.

Iti sabhāvo hetu, parabhāvo¹⁸ paccayo, ajjhattiko hetu, bāhiro paccayo, janako hetu, pariggāhako paccayo, asādhāraṇo hetu, sādharmaṇo paccayo.

Avūpacchedattho santati-attho, nibbatti-attho phalattho¹⁹,^{*} paṭisandhi-attho punabbhavattho, sampalibodhattho pariyutthānattho, asamugghātattho anusayattho, asampaṭive-dhattho avijjattho, aparinnātattho viññānassa bijattho.

Yattha avūpacchedo tattha santati, yattha santati tattha

¹ evam, B. S.; om. B. ² nibbuto, S. ³ B. adds la.

⁴ 'makāya, B. ⁵ purimako, B. ⁶ 'makassa, B. S.

⁷ balam, S. ⁸ imassa, B. ⁹ paramparamh^o, B. S.

¹⁰ 'tuṇ, S. ¹¹ B. adds paṭiṇ ca.

¹² vaṭṭiṇ, B.; vaṭṭi, S. ¹³ B. adds paṭicca.

¹⁴ dipakassa, S.; padipassa, B. B. ¹⁵ vaṭṭi, B.; vaṭṭi, S.

¹⁶ pad^o, B. ¹⁷ padipo, B. ¹⁸ S. adds hetu. ¹⁹ bal^o, S.

nibbatti, yattha nibbatti tattha phalaṃ, yattha phalaṃ tattha paṭisandhi, yattha paṭisandhi tattha punabbhavo, yattha punabbhavo tattha palibodho, yattha palibodho tattha pariyuṭṭhānaṃ, yattha pariyuṭṭhānaṃ tattha asaṃugghāto, yattha asaṃugghāto tattha anusayo, yattha anusayo tattha asaṃpaṭivedho, yattha asaṃpaṭivedho tattha avijjā, yattha avijjā tattha sāsavaṃ viññānaṃ aparinnātaṃ, yattha sāsavaṃ viññānaṃ aparinnātaṃ tattha bijattho.

Sīlakkhandho samādhikkhandhassa paccayo, samādhikkhandho paññakkhandhassa¹ paccayo, paññakkhandho¹ vimuttikkhandhassa paccayo, vimuttikkhandho vimuttiñānadassanakkhandhassa paccayo.

Titthaññutā pitaññutāya paccayo, pitaññutā mattaññutāya paccayo, mattaññutā attaññutāya paccayo.

Yathā vā pana cakkhuṃ ca paṭicca rūpe ca uppajjati cakkhuvinnānaṃ.

Tattha cakkhu adhipateyyapaccayatāya² paccayo, rūpā ārammaṇapaccayatāya paccayo.

Āloko sannissayatāya paccayo, manasikāro sabhāvo hetu.

Samkhārā viññānaṃ paccayo sabhāvo hetu, viññānaṃ³ nāmarūpaṃ paccayo sabhāvo hetu, nāmarūpaṃ saḷāyatanaṃ paccayo sabhāvo hetu, saḷāyatanaṃ phassaṃ paccayo sabhāvo hetu, phassa vedanāya paccayo sabhāvo hetu, vedanā taṇhāya paccayo sabhāvo hetu, taṇhā upādānaṃ paccayo sabhāvo hetu, upādānaṃ bhavassa paccayo sabhāvo hetu, bhavo jātiyā paccayo sabhāvo hetu, jāti jarāmaṇassa paccayo sabhāvo hetu, jarāmaṇaṃ sokassa paccayo sabhāvo hetu, soko paridevassa paccayo sabhāvo hetu, paridevo dukkhassa paccayo sabhāvo hetu, dukkhaṃ domanassassa paccayo sabhāvo hetu, domanassaṃ upāyāsassa paccayo sabhāvo hetu.

Evam yo koci upanissayo, sabbo so parikkhāro.

Tenāha āyasmā Mahākaccāno⁴: —

Ye dhammā yaṃ dhammaṃ janayanti ti.

Niyutto parikkhāro-hāro.

¹ paññā°, B.

² ādhi°, B.

³ S. omits this phrase.

⁴ °kaccāyano, S.

§ 16. Samāropana-hāra.

Tattha katamo samāropano-hāro?

Ye dhammā yaṃ-mūlā | ye c'ekatthā pakāsītā muninā¹ ti.

Ekasmim padaṭṭhāne yattakāni padaṭṭhānāni otaranti, sabbāni tāni samāropayitabbāni. Yathā āvatte² hāre bahu-kāni padaṭṭhānāni³ otaranti⁴.

Tattha samāropanā catubbidhā: padaṭṭhānaṃ, vevacanaṃ, * bhāvanā, pahānaṃ iti.

a) Tattha katamā padaṭṭhānena samāropanā?

*Sabbapāpass'*⁵ *akaraṇaṃ kusalass'*⁶ *ūpasampadā'*⁶

sacittapariyodapanaṃ etaṃ buddhāna sāsanaṃ ti (Dhp. v. 183).

Tassa kiṃ padaṭṭhānaṃ?

Tiṇi sucaritāni: kāyasucaritaṃ, vacīsucaritaṃ, manosu-caritaṃ.

Idaṃ padaṭṭhānaṃ.

Tattha yaṃ kāyikaṃ ca vācasikaṃ ca sucaritaṃ, ayaṃ silakkhandho. Manosucarite yā anabhijjhā abyāpādo ca, ayaṃ samādhikkhandho. Yā sammāditṭhi, ayaṃ pañña-kkhandho⁷.

Idaṃ padaṭṭhānaṃ.

Tattha silakkhandho ca⁸ samādhikkhandho ca samatho, paññakkhandho⁷ vipassanā.

Idaṃ padaṭṭhānaṃ.

Tattha samathassa phalaṃ⁹ rāgavirāgā¹⁰ cetovimutti¹⁰, vipassanāya phalaṃ⁹ avijjāvirāgā paññāvimutti.

Idaṃ padaṭṭhānaṃ.

Vanam vanathassa padaṭṭhānaṃ, kiṃ ca vanam ko ca vanatho¹¹?

Vanam nāma pañca kāmagaṇā, taṇhā vanatho¹².

Idaṃ padaṭṭhānaṃ.

¹ om. B. S. ² āvatte, B.; bhāvatte, S.

³ padaṭṭhāni, B. S. ⁴ 'ti ti, B. B.

⁵ 'passa, all MSS. ⁶ 'lassa upa°, B. S.

⁷ paññā°, B. ⁸ om. S. ⁹ balam, S.

¹⁰ 'virāga°, B. ¹¹ vanapatho, B.

¹² vanappato, B.

Vanam nāma nimittaggāho itthi ti vā puriso ti vā, vanatho nāma tesam tesam¹ aṅgapaccanānam anubyañjanaggāho: aho cakkhum aho sotam aho ghānam aho jivhā aho kāyo iti.

Idam padaṭṭhānam.

Vanam nāma cha ajjhattikabāhirāni āyatanāni aparīññātāni. Yam tadubhayam paṭicca uppajjati samyojanam, ayam vanatho.

Idam padaṭṭhānam.

Vanam nāma anusayo, vanatho nāma pariyutṭhānam.

Idam padaṭṭhānam.

Tenāha Bhagavā: —

Chetvā vanañ ca vanathañ cā ti (Dhp. v. 283 c).

Ayam padaṭṭhānena samāropanā.

b) Tattha katamā vevacanena samāropanā?

Rāgavirāgā cetovimutti sekhaphalam, avijjāvirāgā paññāvimutti asekaphalam.

Idam vevacanam.

Rāgavirāgā² cetovimutti anāgāmiphalam, avijjāvirāgā paññāvimutti aggaphalam arahattam.

Idam vevacanam.

Rāgavirāgā³ cetovimutti kāmādhātusamatikkamanam, avijjāvirāgā paññāvimutti te-dhātukasamatikkamanam⁴.

Idam vevacanam.

Paññindriyam paññābalaṃ⁵ adhipaññā sikkhā paññakkhandho⁶ dhammavicayasambojjhaṅgo upekkhāsambojjhaṅgo ñāṇam sammādiṭṭhi tīraṇā santīraṇā hiri vipassanā dhamme-ñāṇam (Cf. p. 54).

Sabbam idam vevacanam.

Ayam vevacanena samāropanā.

c) Tattha katamā bhāvanāya samāropanā?

Yathāha Bhagavā: —

Tasmā ti ha tvaṃ bhikkhu kāye kāyānupassī viharāhi⁷ ātāpī sampajāno satimā vineyya loke abhiññādomanassam (Cf. p. 31).

¹ om. S. ² °virāga, B.; °virāgo, B. S. ³ °virāga°, S.

⁴ dhātusam°, B. ⁵ °phalam, B.

⁶ paññā°, B.

⁷ viharāti, B.; viharati, S.

Ātāpi ti viriyindriyaṃ. Sampajāno ti paññindriyaṃ. Satimā ti satindriyaṃ. Vineyya loke abhijjhādo-manassan ti samādhindriyaṃ.

Evam kāye kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūriṃ gacchanti.

Kena kāraṇena?

Ekalakkhaṇattā catunnam indriyānaṃ.

Catūsu satipaṭṭhānesu bhāviyamānesu cattāro sammappa-dhānā¹ bhāvanāpāripūriṃ gacchanti. Catūsu sammappa-dhānesu² bhāviyamānesu cattāro iddhipādā bhāvanāpāripūriṃ gacchanti. Catūsu iddhipādesu bhāviyamānesu pañcindriyāni bhāvanāpāripūriṃ gacchanti. Evam sabbe.

Kena kāraṇena?

Sabbe hi bodhaṅgamā³ dhammā⁴ bodhipakkhiyā niyyā-nikalakkhaṇena ekalakkhaṇā.

Te ekalakkhaṇattā bhāvanāpāripūriṃ gacchanti (Cf. p. 31).

Ayaṃ bhāvanāya samāropanā.

d) Tattha katamā pahānena samāropanā?

Kāye kāyānupassī viharanto asubhe subhan ti vipallāsaṃ pajahati. Kabaḷikāro⁴ c'assa āhāro pariññam gacchati. Kāmapādānena ca⁵ anupādāno bhavati. Kāmayogena ca visamyutto bhavati⁶. Abhijjhākāyagandhena ca⁷ vippayujjati. Kāmasavena ca anāsavo bhavati. Kāmoghaṇ ca uttiṇṇo⁸ bhavati. Rāgasallena ca visallo bhavati. Rūpupikā c'assa viññāṇaṭṭhiti⁹ pariññam gacchati. Rūpadhātuyam¹⁰ c'assa rāgo pahīno bhavati. Na ca⁷ chandāgatim¹¹ gacchati.

Vedanāsu vedanānupassī viharanto dukkhe sukhan ti vipallāsaṃ pajahati. Phasso c'assa āhāro pariññam gacchati. Bhavupādānena ca anupādāno bhavati. Bhavayogena ca⁵ visamyutto¹² bhavati. Byāpādakāyagandhena ca³ vippayujjati. Bhavāsavena ca anāsavo bhavati. Bha-

¹ samapaṭṭh°, B₁.

² bojjiḥ°, S.

³ om. S.

⁴ kabaḷimk°, S.

⁵ om. B₁.

⁶ hoti, B₁.

⁷ om. B₁. S.

⁸ uttiṇṇo, B₁ throughout.

⁹ °dhiti, B₁.

¹⁰ °tuyā, B₁.

¹¹ chandā āg°, B₁; chandā āg°, S. ¹² vippayutto, B₁. S.

voghañ ca uttiṇṇo bhavati. Dosasallena ca visallo bhavati. Vedanupikā c'assa viññāṇaṭṭhiti¹ pariññam gacchati. Vedanādhātuyam² c'assa rāgo pahīno bhavati. Na ca³ dosā-gatim⁴ gacchati.

Citte cittānupassī viharanto anicce niccan ti vipallāsam pajahati. Viññāṇam c'assa āhāro pariññam gacchati. Ditṭhupādānena ca anupādāno bhavati. Ditṭhiyogena ca visamyutto⁵ bhavati. Silabbataparāmāsakāyagandhena⁶ ca vippayujjati. Ditṭhāsavena ca anāsavo bhavati. Ditṭhoghañ ca uttiṇṇo bhavati. Mānasallena ca³ visallo bhavati. Saññupikā c'assa viññāṇaṭṭhiti⁷ pariññam gacchati. Saññādhātuyam c'assa rāgo pahīno bhavati. Na ca bhayāgatim⁸ gacchati.

Dhammesu dhammānupassī viharanto anattani⁹ attā ti vipallāsam pajahati. Manosañcetanā c'assa āhāro pariññam gacchati. Attavādupādānena¹⁰ ca anupādāno bhavati. Avijjāyogena ca visamyutto bhavati. Idam saccābhinivesakāyagandhena ca vippayujjati. Avijjāsavena ca anāsavo bhavati. Avijjoghañ ca uttiṇṇo bhavati. Mohasallena ca visallo bhavati. Samkhārupikā¹¹ c'assa viññāṇaṭṭhiti pariññam gacchati. Samkhāradhātuyam¹² c'assa rāgo pahīno bhavati. Na ca mohāgatim¹³ gacchati.

Ayam pahānena samāropanā.

Tenāha āyasmā Mahākaccāno¹⁴: —

Ye dhammā yaṃ-mūlā | ye c'¹⁵ ekatthā¹⁵ pakāsītā muninā
te samaropayitabbā¹⁶ | esa samāropano hāro ti.

Niyutto samāropano-hāro.

Niṭṭhito ca hāravibhaṅgo.

¹ 'ditṭhi ti, S.

² vedanāya, B.

³ om. B.

⁴ dosā āg°, B.; dosā ag°, S.

⁵ vippayutto, B. S.

⁶ parāmāsa°, S.

⁷ 'ditṭhi ti, B. S.

⁸ bhayā ag°, B. S.

⁹ anattaniye, B. S.

¹⁰ attha°, B. B.

¹¹ 'rupekkhā, B.

¹² 'tuyā, B. S.

¹³ mohā ag°, B. S.

¹⁴ om. B. S.

¹⁵ ca katthā, B.

¹⁶ samā², B. S.

B.

Hārasampāta.

☆

§ 1. Desanā-hārasampāta.

Soḷasa hārā paṭhamam | disalocanena¹ disā viloketvā
saṃkhipiya añkusena hi | nayehi tihi² niddise³ suttan ti
vuttā.

Tassā niddeso kuhiṃ datṭhabbo?

Hārasampāte.

Tattha katamo desanā-hārasampāto?

Arakkhitena cittena micchādīṭṭhihatena ca

thīnamiddhābhībhūtena vasaṃ Mārassa gacchati ti (Cf.

Ud. p. 38).

Arakkhitena cittenā ti kiṃ desayati?

Pamādam. Taṃ Maccuno padam.

Micchādīṭṭhihatena cā ti micchādīṭṭhihatam nāma
vuccati⁴, yadā anicce niccan ti passati.

So vipallāso. So pana vipallāso kiṃlakkaṇo?

Viparitagāhalakkaṇo vipallāso.

So kiṃ vipallāsayati?

Tayo dhamme: saññam, cittam, dīṭṭhim iti.

☆

So kuhiṃ vipallāsayati?

Catūsu attabhāvavattḥūsu.

Rūpaṃ attato samanupassati rūpavantaṃ vā attānaṃ
attani vā rūpaṃ rūpasmim vā attānaṃ. Evaṃ vedanaṃ⁵
| pe⁶ | saññam saṃkhāre viññānaṃ attato samanupassati
viññānavantaṃ vā attānaṃ attani vā viññānaṃ viññā-
nasim vā attānaṃ.

Tattha rūpaṃ paṭhamam vipallāsavatthu⁷: asubhe subhan
ti, vedanā dutiyaṃ vipallāsavatthu: dukkhe sukhan ti,
saññā saṃkhārā ca tatiyaṃ vipallāsavatthu⁷: anattani attā
ti, viññānaṃ catutthaṃ vipallāsavatthu⁸: anicce niccan ti.

¹ disā°, B. S. Com.

² tihi, B. S.

³ niddese, *all MSS. exc.* Com.

⁴ pavuccati, S.

⁵ vedanā, S.

⁶ pa, B.; la, B.

⁷ °vatthum, S.

⁸ °vatthum, B. S.

* Dve dhammā cittassa saṃkilesā: taṇhā ca avijjā ca.

Taṇhānivutaṃ cittaṃ dvihi vipallāsehi vipallāsiyati: asubhe subhan ti dukkhe sukhan ti. Diṭṭhivutaṃ cittaṃ dvihi vipallāsehi vipallāsiyati: anicce niccan ti anattani¹ attā ti.

Tattha yo diṭṭhivipallāso, so² atitaṃ rūpaṃ attato samanupassati, atitaṃ vedanaṃ | pe³ | atitaṃ saññaṃ atito saṃkhāre atitaṃ viññāṇaṃ attato samanupassati.

Tattha yo taṇhāvipallāso, so⁴ anāgataṃ rūpaṃ abhinandati anāgataṃ vedanaṃ | pe⁵ | anāgataṃ² saññaṃ anāgate² saṃkhāre anāgataṃ² viññāṇaṃ abhinandati.

Dve dhammā cittassa upakkilesā: taṇhā ca avijjā ca.

Tāhi visuṃjjhantaṃ cittaṃ visuṃjjhati.

Tesaṃ avijjānīvaraṇānaṃ taṇhāsamyojanānaṃ pubbā⁶ koṭi⁶ na paññāyati. Sandhāvantānaṃ saṃsaranānaṃ sakim nirayaṃ sakim tiracchānayaṇiṃ sakim pettivisayaṃ sakim asurakāyaṃ sakim deve sakim manusse⁷.

Thinaṃ middhābhibhūtenā ti thinaṃ nāma yā cittassa akallatā akammaniyatā, middhaṃ nāma yaṃ kāyassa lnatam. Vasaṃ Mārassa gacchatī ti kilesamārassa ca sattamārassa⁸ ca vasaṃ gacchati.

So hi nivuto saṃsārābhimukho hoti.

Imāni Bhavagatā dve saccāni desitāni: dukkhaṃ samudayo ca.

Tesaṃ Bhagavā pariññāya ca pahānāya ca dhammaṃ deseti dukkhassa pariññāya samudayassa pahānāya.

Yena ca pariñānāti yena ca pajahati, ayaṃ maggo. Yaṃ taṇhāya avijjāya⁹ ca pahānaṃ, ayaṃ nirodho.

Imāni cattāri saccāni.

Tenāha Bhagavā: — Arakkhitena cittenā ti.

Tenāhāyasmā Mahākaccāno¹⁰: —

Assādādinavatā ti.

Niyutto desanā-hārasampāto¹¹.

¹ °niye, S. ² om. S. ³ pa, B.; la, B. ⁴ om. B.

⁵ pa, B.; la, B.; om. S.; B. continues: saṃkhāre vi^o abhi^o

⁶ pubbā^o, B. B. ⁷ manuse, B. ⁸ satthu^o, S.

⁹ avijjā, B. ¹⁰ om. B. S. ¹¹ hāro s^o, S.

§ 2. Vicaya-hārasampāta.

Tattha katamo vicayo¹-hārasampāto?

Tattha taṇhā duvidhā: kusalā pi akusalā pi.

☆

Akusalā saṃsāragāminī, kusalā apacayagāminī pahāna-taṇhā.

Māno pi duvidho: kusalo pi² akusalo pi. Yaṃ mānaṃ nissāya mānaṃ pajahati, ayaṃ māno kusalo. Yo pana māno dukkhaṃ nibbattayati, ayaṃ māno akusalo.

Tattha yaṃ³ nekkhamasitaṃ domanassaṃ 'kudassu⁴ nā-māhaṃ⁵ taṃ āyatanam sacchikatvā upasampajja viharissaṃ, yaṃ ariyā santaṃ⁶ āyatanam sacchikatvā upasampajja viharanti⁷ ti, tassa uppajjati pihā pihāpaccayā⁸ domanassaṃ, ayaṃ taṇhā kusalā. Rāgavirāgā⁹ cetovimutti⁹, tadārammaṇā kusalā. Avijjāvirāgā paññāvimutti.

Tassā ko pavicayo?

Aṭṭhamaggāṅgāni: sammādiṭṭhi sammāsamkappo sammā-vācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhī¹⁰.

So kattha daṭṭhabbo?

Catutthe jhāne pāramitāya. Catutthe hi jhāne aṭṭhaṅga-samannāgataṃ cittaṃ bhāvayati: parisuddhaṃ pariyodā-taṃ anaṅgaṇaṃ vigatūpakkilesaṃ mudu¹¹ kammaniyaṃ ṭhitam¹² āneñjapattam¹³. So tattha aṭṭhavidhaṃ adhi-gacchati: cha-abhiññā dve ca visese. Taṃ cittaṃ yato parisuddhaṃ tato pariyodātaṃ, yato pariyodātaṃ tato anaṅgaṇam¹⁴, yato anaṅgaṇam¹⁴ tato vigatūpakkilesaṃ, yato vigatūpakkilesaṃ tato mudu¹⁵, yato mudu¹⁵ tato kammaniyaṃ, yato kammaniyaṃ tato ṭhitam¹⁶, yato ṭhitam¹⁶ tato āneñjapattam¹⁷.

¹ vicaya, B₁. ² B₁ adds ca.

³ om. S. ⁴ kudāsu, B. B₁; kudāssu, Com.

⁵ nāma taṃ, S. ⁶ sannaṃ, B₁.

⁷ °ti (without ti), B₁. ⁸ piha°, B.

⁹ °virāga°, S. ¹⁰ °dhi ti, S.

¹¹ mudum, B₁. S. ¹² dhitam, B₁.

¹³ ānañja°, S.; anañca°, B₁. ¹⁴ °naṃ, S.

¹⁵ mudum, S. ¹⁶ niṭṭhitam, S.

¹⁷ ānañja°, S.; anañca°, B₁.

Tattha aṅgaṇā¹ ca upakkilesā ca, tadubhayaṃ taṇhā-pakkho, yā ca iñjanā yā ca cittassa aṭṭhiti², ayaṃ diṭṭhi-pakkho.

Cattāri indriyāni: dukkhindriyaṃ domanassindriyaṃ sukhindriyaṃ somanassindriyaṃ ca catutthajjhāne nirujjanti. Tassa upekkhindriyaṃ avasiṭṭhaṃ bhavati. So uparimaṃ samāpattiṃ santato manasikaroti. Tassa upari-
 * maṃ samāpattiṃ santato manasikaroto catutthajjhāne oḷārikā³ saññā saṇṭhahati⁴ ukkaṇṭhā ca paṭighasaññā. So sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā⁵ nānattasaññānaṃ amanasikārā anantaṃ ākāsam iti ākāśanañcāyatanasamāpattiṃ sacchikatvā upasampajja viharati. Abhiññābhinihāro rūpasaññāvokāro. Nānattasaññā samatikkamati paṭighasaññā c'assa abbhatthaṃ gacchati.

Evam samādhi. Tassa samāhitassa obhāso antaradhāyati dassanaṃ ca rūpaṇaṃ.

So samādhi chaḷaṅgasamannāgato paccavekkhitabbo: anabhihāsahagataṃ me mānaṃ sabbaloke, abyāpannaṃ me cittaṃ sabbasattesu, āraddhaṃ me viriyaṃ paggaḥitaṃ, passaddho me kāyo asāradaddho, samāhitaṃ me cittaṃ avikkhittaṃ, upaṭṭhitā me sati⁶ asaṃmutṭhā⁷.

Tattha yaṇ ca anabhihāsahagataṃ mānaṃ sabbaloke yaṇ ca abyāpannaṃ cittaṃ sabbasattesu yaṇ ca āraddhaṃ viriyaṃ paggaḥitaṃ yaṇ ca samāhitaṃ cittaṃ avikkhittaṃ ayaṃ samatho, yo passaddho kāyo asāradaddho ayaṃ samādhiparikkhāro, yā upaṭṭhitā sati asaṃmutṭhā⁸ ayaṃ vipassanā.

* So samādhi pañcavidhena⁹ veditabbo.

Ayaṃ samādhi paccuppannasukho ti. Iti 'ssa paccattam eva ñāṇadassanaṃ paccupaṭṭhitaṃ bhavati¹⁰. Ayaṃ samādhi āyatisukhavipāko ti. Iti 'ssa paccattam eva ñāṇadassanaṃ¹¹ paccupaṭṭhitaṃ bhavati. Ayaṃ samādhi ariyo nirāmisso ti. Iti

¹ 'nā, S. ² aṭṭhiti, B.

³ oḷārika°, B.; oḷāri, S. ⁴ saṇṭhāti, B.

⁵ atthag°, S. ⁶ B, adds hoti.

⁷ asaṃmutṭhā, B. S. ⁸ asamu°, B.; appamutṭhā, S.

⁹ vividhena, B. ¹⁰ om. S. ¹¹ viññāṇa°, S.

'ssa paccattam eva nānadassanam paccupaṭṭhitam bhavati. Ayaṃ samādhī akāpurisasevito ti. Iti 'ssa paccattam eva nānadassanam paccupaṭṭhitam bhavati. Ayaṃ samādhī santo c'eva paṇito ca paṭipassaddhiladdho¹ ca² ekodibhāvādhigato ca³ na sasamkhāraniggayha⁴-vārivāvaṭo⁵ cā ti. * Iti 'ssa paccattam eva nānadassanam paccupaṭṭhitam bhavati. Taṃ kho paṇi⁵ imaṃ⁵ samādhim sato samāpajjāmi sato vuṭṭhahāmi ti. Iti 'ssa paccattam eva nānadassanam paccupaṭṭhitam bhavati.

Tattha yo ca samādhī paccuppannasukho⁶ yo ca samādhī āyatisukhavipāko ayaṃ samatho, yo ca samādhī ariyo nirāmisso yo ca samādhī akāpurisasevito⁷ yo ca samādhī santo c'eva paṇito ca paṭipassaddhiladdho ca ekodibhāvādhigato ca na sasamkhāraniggayha⁸-vārivāvaṭo ca² yaṃ cāhaṃ taṃ kho paṇi⁵ imaṃ⁵ samādhim sato samāpajjāmi sato vuṭṭhahāmi ti ayaṃ vipassanā.

So samādhī pañcavidhena veditabbo: pītipharanaṭā, * sukhapharaṇaṭā, cetopharaṇaṭā, ālokaparaṇaṭā, paccavekkhaṇānimittaṃ.

Tattha yo ca pītipharaṇo yo ca sukhapharaṇo yo ca cetopharaṇo ayaṃ samatho, yo ca ālokaparaṇo yaṃ ca paccavekkhaṇānimittaṃ ayaṃ vipassanā.

Dasa kasiṇāyatanāni: paṭhavīkasiṇaṃ, āpokasiṇaṃ, tejo- * kasiṇaṃ, vāyokasiṇaṃ, nilakasiṇaṃ, pītakasiṇaṃ, lohītakasiṇaṃ, odātakasiṇaṃ, ākāsakasiṇaṃ, viññāṇakasiṇaṃ.

Tattha yaṃ ca paṭhavīkasiṇaṃ yaṃ ca āpokasiṇaṃ, evaṃ sabbam, yaṃ ca odātakasiṇaṃ, imāni aṭṭha kasiṇāni samatho, yaṃ ca ākāsakasiṇaṃ yaṃ ca viññāṇakasiṇaṃ, ayaṃ vipassanā.

Evaṃ sabbo ariyo⁹ maggo⁹.

Yena yena ākārena vutto, tena tena samathavipassanena * yojayitabbo¹⁰.

¹ °passaddha°, B. B₁. ² om. B₁.

³ saṅkhāra°, B₁; ca samkh°, S. ⁴ °to, B₁. S.

⁵ paṇitaṃ, B₁. ⁶ sampanna°, S.

⁷ S. continues: pe | yaṃ cāhaṃ. ⁸ saṅkhāra°, B₁.

⁹ ariya°, B₁. ¹⁰ °hitabbo, B₁.

Te¹ tīhi¹ dhammehi saṃgahitā: aniccatāya, dukkhatāya, anattatāya.

* So samathavipassanaṃ bhāvayamāno tīṇi vimokkhamukhāni bhāvayati, tīṇi vimokkhamukhāni bhāvayanto tayo khandhe bhāvayati, tayo khandhe bhāvayanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayati.

* Rāgacarito puggalo animittena vimokkhamukhena niyyāti², adhicitasikkhāya sikkhanto lobhaṃ akusalamūlaṃ pajahanto sukhavedaniyaṃ³ phassaṃ anupagacchanto sukhaṃ vedanaṃ pariānanto rāgamalaṃ pavāhanto rāgarajaṃ nidhunanto rāgaviṣaṃ vanto⁴ rāgaggīṃ nibbāpento rāgasallaṃ uppāto⁵ rājajātaṃ vijāto⁶.

Dosacarito puggalo appanīhitena vimokkhamukhena niyyāti², adhisīlasikkhāya sikkhanto dosaṃ akusalamūlaṃ pajahanto dukkhavedaniyaṃ phassaṃ anupagacchanto dukkhavedanaṃ pariānanto dosamalaṃ pavāhanto⁷ dosarajaṃ nidhunanto dosaviṣaṃ vanto⁸ dosaggīṃ nibbāpento dosasallaṃ uppāto⁹ dosajātaṃ vijāto.

Mohacarito puggalo suññatavimokkhamukhena niyyāti², adhipaññāsikkhāya sikkhanto mohaṃ akusalamūlaṃ pajahanto¹⁰ adukkhamasukhavedaniyaṃ¹¹ phassaṃ anupagacchanto adukkhamasukhaṃ vedanaṃ pariānanto mohamalaṃ pavāhanto⁷ moharajaṃ nidhunanto mohaviṣaṃ vanto¹² mohaggīṃ nibbāpento mohasallaṃ uppāto⁹ mohajātaṃ vijāto.

* Tattha suññatavimokkhamukhaṃ¹³ paññakkhandho¹⁴, animittavimokkhamukhaṃ samādhikkhandho, appanīhita-vimokkhamukhaṃ sīlakkhandho.

So tīṇi vimokkhamukhāni bhāvayanto tayo khandhe bhāvayati, tayo khandhe bhāvayanto ariyaṃ aṭṭhaṅgikaṃ maggaṃ bhāvayati.

¹ tehi tehi, B₁; tehi ca, S.

² niyyāti, B₁.

³ sukhaṃ vedaniyaṃ, S.

⁴ vanto, B.

⁵ ovento, S.

⁶ jāto, B.

⁷ ovento, B.

⁸ vanto, B. S.

⁹ ovento, B₁. S.

¹⁰ vija°, B.

¹¹ oasukhaṃ ve°, B.

¹² vanto, B. B₁.

¹³ suññata-avi°, S.

¹⁴ paññā°, B.

Tattha yā ca¹ sammāvācā yo ca sammākammanto yo ca sammā-ājivo ayaṃ silakkhandho, yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi ayaṃ samādhikkhandho, yā ca sammādiṭṭhi yo ca sammāsamkappo ayaṃ paññakkhandho².

Tattha³ silakkhandho ca samādhikkhandho ca samatho, * paññakkhandho² vipassanā.

Yo samathavipassanaṃ bhāveti, tassa dve bhavaṅgāni bhāvanaṃ gacchanti: kāyo cittaṃ ca, bhavanirodhagāmini paṭipadā dve padāni: sīlaṃ samādhi ca.

So hoti bhikkhu bhāvitakāyo bhāvitasilo bhāvitacitto bhāvitapaṇño.

Kāye bhāviyamāne dve dhammā bhāvanaṃ gacchanti: sammākammanto sammāvāyāmo ca, sīle bhāviyamāne dve dhammā bhāvanaṃ gacchanti: sammāvācā sammā-ājivo ca⁴, citte bhāviyamāne dve dhammā bhāvanaṃ gacchanti: sammāsati sammāsamādhi ca, paññāya bhāviyamānāya dve dhammā bhāvanaṃ gacchanti: sammādiṭṭhi sammāsamkappo ca.

Tattha yo ca sammākammanto yo ca¹ sammāvāyāmo siyā kāyiko siyā cetasiko.

Tattha yo kāyasamgaho so kāye bhāvite bhāvanaṃ gacchati, yo cittasamgaho so citte bhāvite bhāvanaṃ gacchati.

So⁵ samathavipassanaṃ bhāvayanto pañcavidhaṃ adhi-gamaṃ adhigacchati⁶: khippādhigamo ca hoti vimuttādhigamo ca hoti mahādhigamo⁷ ca hoti vipulādhigamo ca hoti anavasesādhigamo ca hoti.

Tattha samathena khippādhigamo ca⁸ mahādhigamo⁷ ca vipulādhigamo ca hoti, vipassanāya vimuttādhigamo ca anavasesādhigamo ca hoti.

Tattha yo desayati, so dasabalasamannāgato Satthā * ovādena sāvake na visamvādayati. So tividhaṃ: idaṃ

¹ om. S.

² paññā°, B.

³ from tattha to paññakkhandho is missing in S.

⁴ vā, B₁.

⁵ yo, S.

⁶ gacchati, B.

⁷ samādhigamo, B₁.

⁸ om. B₁.

karotha, iminā upāyena karotha, idaṃ vo kurumānānaṃ hitāya sukhāya bhavissati.

1. So tathā ovaḍito tathānusiṭṭho tathā karonto tathā paṭipajjanto taṃ bhūmiṃ na pāpuṇissati ti n'etaṃ ṭhānaṃ vijjati. So tathā ovaḍito tathānusiṭṭho silakkhandhaṃ aparipūrayanto taṃ bhūmiṃ anupāpuṇissati ti n'etaṃ ṭhānaṃ vijjati. So tathā ovaḍito tathānusiṭṭho silakkhandhaṃ paripūrayanto¹ taṃ² bhūmiṃ anupāpuṇissati ti ṭhānaṃ etaṃ vijjati. Sammāsambuddhassa te³ sato³ ime dhammā anabhisambuddhā ti n'etaṃ ṭhānaṃ vijjati. Sabbāsavaparikkhiṇassa te³ sato³ ime āsavā aparikkhiṇā ti n'etaṃ ṭhānaṃ vijjati. Yassa te atthāya dhammo desito so na niyyāti⁴ takkarassa sammādukkhakkhayāyā ti n'etaṃ ṭhānaṃ vijjati. Sāvako kho pana te dhammānuddhamma-paṭipanno sāmīcipaṭipanno anudhammacāri so pubbena aparaṃ ulāraṃ viśesādhigamaṃ⁵ na sacchikarissati ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā antarāyikā te paṭisevato⁶ nālaṃ antarāyāyā⁷ ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā aniyyānikā⁸ te niyyanti⁹ takkarassa sammādukkhakkhayāyā¹⁰ ti n'etaṃ ṭhānaṃ vijjati. Ye kho pana dhammā niyyānikā te niyyanti⁹ takkarassa sammādukkhakkhayāyā¹⁰ ti ṭhānaṃ etaṃ vijjati. Sāvako kho pana te sa-upādiseso anupādisesaṃ nibbānadhātum anupāpuṇissati ti n'etaṃ ṭhānaṃ vijjati. Diṭṭhisampanno¹¹ * mātaraṃ jivitā voropeyya hatthehi vā pādehi vā suhataṃ kareyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano mātaraṃ jivitā voropeyya hatthehi vā pādehi vā suhataṃ kareyyā ti ṭhānaṃ etaṃ vijjati. Evaṃ pitaraṃ, arahantaṃ, bhikkhuṃ. Diṭṭhisampanno puggalo saṃghaṃ¹² bhindeyya saṃghe vā saṃgharājim janeyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano

¹ pūrayo, S.

² om. S.

³ desato, S.

⁴ niyāti, S.

⁵ °gamaṇaṃ, B.

⁶ °sevanato, B.

⁷ antarāyā, B. S.

⁸ aniyā°, S.

⁹ niyyanti, S.

¹⁰ °kkhayā, S.

¹¹ For the following sections, see A. I, p. 27 sqq.; and for the doctrine of the ten Forces (balās), see M. I, p. 69 sqq.

¹² B, adds vā.

saṅghaṃ¹ bhindeyya saṅghe vā saṅgharājim janeyyā ti
 ṭhānaṃ etaṃ vijjati. Diṭṭhisampanno Tathāgatassa duṭṭha-
 citto lohitaṃ uppādeyya, parinibbutassa vā Tathāgatassa
 duṭṭhacitto thūpaṃ bhindeyyā ti n'etaṃ ṭhānaṃ vijjati.
 Puthujjano Tathāgatassa duṭṭhacitto lohitaṃ uppādeyya
 parinibbutassa vā² Tathāgatassa duṭṭhacitto thūpaṃ bhin-
 deyyā ti ṭhānaṃ etaṃ vijjati. Diṭṭhisampanno aññaṃ
 Satthāraṃ apadiseyya api jivitaheṭū ti n'etaṃ ṭhānaṃ
 vijjati. Puthujjano aññaṃ Satthāraṃ apadiseyyā ti³ ṭhā-
 naṃ etaṃ vijjati. Diṭṭhisampanno ito bahiddhā aññaṃ
 dakkhiṇeyyaṃ pariyeseyyā ti n'etaṃ ṭhānaṃ vijjati. Puthuj-
 jano ito bahiddhā aññaṃ dakkhiṇeyyaṃ pariyeseyyā ti
 ṭhānaṃ etaṃ vijjati. Diṭṭhisampanno kutūhalamaṅgalena *
 suddhiṃ pacceyyā ti n'etaṃ ṭhānaṃ vijjati. Puthujjano
 kutūhalamaṅgalena suddhiṃ pacceyyā ti ṭhānaṃ etaṃ
 vijjati. Itthi rājā cakkavatti siyā ti n'etaṃ ṭhānaṃ vijjati.
 Puriso rājā cakkavatti siyā ti ṭhānaṃ etaṃ vijjati. Itthi
 Sakko devānaṃ indo siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso
 Sakko devānaṃ indo siyā ti ṭhānaṃ etaṃ vijjati. Itthi
 Māro pāpimā siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso Māro
 pāpimā siyā ti ṭhānaṃ etaṃ vijjati. Itthi Mahābrahmā
 siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso Mahābrahmā siyā *
 ti ṭhānaṃ etaṃ vijjati. Itthi Tathāgato arahāṃ sammā-
 sambuddho⁴ siyā ti n'etaṃ ṭhānaṃ vijjati. Puriso Tathā-
 gato arahāṃ sammāsambuddho siyā ti ṭhānaṃ etaṃ vijjati.
 Dve Tathāgatā arahanto sambuddhā apubbaṃ acarimaṃ
 ekissā lokadhātuyā uppajjeyyū¹ dhammaṃ vā deseyyun
 ti n'etaṃ ṭhānaṃ vijjati. Eko 'va Tathāgato arahāṃ
 sammāsambuddho ekissā lokadhātuyā uppajjissati¹ dham-
 maṃ vā⁵ desissati ti ṭhānaṃ etaṃ vijjati. Tiṇṇaṃ ducca-
 ritānaṃ iṭṭho kanto piyo manāpo vipāko bhavissati ti
 n'etaṃ ṭhānaṃ vijjati. Tiṇṇaṃ duccaritānaṃ anīṭṭho
 akanto apiyo amanāpo vipāko bhavissati ti ṭhānaṃ etaṃ

¹ B₁ adds vā. ² om. B₁. ³ S. adds jivitaheṭū ti.

⁴ S. continues: ekissā lokadhātuyā uppajjissati dhammaṃ
 desissati ti ṭh^o etaṃ vi^o and so on.

⁵ om. B₁. S.

vijjati. Tiṇṇaṃ¹ sucaritānaṃ anitṭho akanto apiyo amanāpo vipāko bhavissati ti n'etaṃ ṭhānaṃ vijjati. Tiṇṇaṃ sucaritānaṃ itṭho kanto piyo manāpo vipāko bhavissati ti ṭhānaṃ etaṃ vijjati¹. Aññataro samaṇo vā brāhmaṇo vā kuhako lapako nemittako kuhanalapananemittakattaṃ pubbaṅgamaṃ katvā pañca nivarane appahāya cetaso upakkilese paññāya dubbalikarane catūsu satipaṭṭhānesu anupaṭṭhitasati viharanto satta bojjhaṅge abhāyavitvā anuttaraṃ sammāsambodhiṃ abhisambujjhissati ti n'etaṃ ṭhānaṃ vijjati. Aññataro samaṇo vā brāhmaṇo vā sabbadosāpagato pañca nivarane pahāya cetaso upakkilese paññāya dubbalikarane catūsu satipaṭṭhānesu upaṭṭhitasati viharanto satta bojjhaṅge bhāyavitvā anuttaraṃ sammāsambodhiṃ abhisambujjhissati ti ṭhānaṃ etaṃ vijjati.

* Yaṃ ettha ñāṇaṃ hetuso ṭhānaso anodhiso², idaṃ vuccati ṭhānāṭhāna-ñāṇaṃ paṭhamam Tathāgatabalaṃ iti.

2. Ṭhānāṭhānagatā sabbe khayadhammā vayadhammā virāgadhammā nirodhadhammā, keci saggūpagā keci apāyūpagā keci nibbānūpagā. Evaṃ Bhagavā āha: —

*Sabbe sattā marissantī, maraṇaṃ taṃ hi jīvitam
yathākammaṃ gamissantī puññapāpaphalūpagā
nirayaṃ pāpakammantā puññakammā ca suggatiṃ³*

(S. I, p. 97).

Apare ca maggaṃ bhāvetvā⁴ parinibbanti anāsavā ti.

Sabbe sattā ti ariyā ca anariyā ca, sakkāyapariyāpannā ca sakkāyavivattā ca. Marissantī ti dvihi maraṇehi: dandhamaraṇena⁵ ca adandhamaraṇena⁵ ca⁶. Sakkāyapariyāpannānaṃ adandhamaraṇaṃ, sakkāyavivattānaṃ dandhamaraṇaṃ. Maraṇaṃ taṃ hi jīvitam ti khayā āyussa indriyānaṃ uparodhā jīvitapariyanto maraṇapariyanto. Yathākammaṃ gamissantī ti kammasa katā. Puññapāpaphalūpagā ti kammānaṃ phaladassāvitā ca avippavāso ca. Nirayaṃ pāpakammantā ti apuññasamkhārā. Puññakammā ca suggatiṃ⁷ ti

¹⁻¹ missing in B₁.

² anādiso, S.

³ sugo, B. B₁.

⁴ bhāvitvā, B.

⁵ °caraṇena, S.

⁶ om. S.

⁷ suga°, all MSS.

puññasamkhārā sugatim gamissanti. Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti sabbasamkhārānaṃ samatikkamanam. Tenāha Bhagavā: — Sabbe [pe¹] anāsavā ti.

Sabbe sattā marissanti, maraṇam tam hi jvitam yathākammaṃ gamissanti puññapāpaphalūpagā.

Nirayaṃ pāpakammantā ti āgāḥā² ca nijjhāmā ca paṭipadā.

Apare ca maggaṃ bhāvetvā parinibbanti anāsavā ti majjhimā paṭipadā.

Sabbe sattā marissanti, maraṇam tam hi jvitam yathākammaṃ gamissanti puññapāpaphalūpagā.

Nirayaṃ pāpakammantā ti ayaṃ samkilesa. Evaṃ samsāraṃ nibbattayati³. Sabbe sattā marissanti [pe⁴] nirayaṃ pāpakammantā ti ime tayo vaṭṭā: dukkhavaṭṭo, kammavaṭṭo, kilesavaṭṭo⁵. Apare ca maggaṃ bhāvetvā⁶ parinibbanti anāsavā ti⁵ tiṇṇam vaṭṭānaṃ vivaṭṭanā. Sabbe sattā marissanti [pe⁷] nirayaṃ pāpakammantā ti ādinavo. Puññakammā ca suggatin⁸ ti assādo. Apare ca maggaṃ bhāvetvā⁶ parinibbanti anāsavā ti nissaraṇam. Sabbe sattā marissanti [pe⁴] nirayaṃ pāpakammantā ti hetu ca phalaṃ ca. Pañcakkhandhā⁹ phalaṃ, taṇhā hetu. Apare ca maggaṃ bhāvetvā⁶ parinibbanti anāsavā ti maggo ca phalaṃ ca. Sabbe sattā marissanti [pe¹⁰] nirayaṃ pāpakammantā ti ayaṃ samkilesa. So⁵ samkilesa tividho: taṇhāsamkilesa, diṭṭhisamkilesa, duccharitasamkilesa ti.

Tattha taṇhāsamkilesa tihi taṇhāhi niddisitaḥ¹¹: kāmataṇhāya, bhavataṇhāya, vibhavataṇhāya. Yena yena vā pana vatthunā ajjhosito, tena ten' eva niddisitaḥ. Tassā vitthāro: chattimsāya taṇhāya jāliniyā vicaritāni.

Tattha diṭṭhisamkilesa uccheda-sassatena niddisitaḥ. Yena yena vā pana vatthunā diṭṭhivasena abhinivisati

¹ pa, B. B₁. ² ag^o, B₁.

³ ^ottiyati, B₁. S. ⁴ pa, B.; om. B₁.

⁵ om. S. ⁶ ^ovitvā, B.

⁷ pa, B.; om. B₁. S. ⁸ suga^o, all MSS.

⁹ khandhā, B₁. ¹⁰ B. in full; om. B₁.

¹¹ niddissi^o, B₁.

'idam eva saccam, mogham aññan' ti, tena ten' eva niddi-sitabbo. Tassā vitthāro: dvāsaṭṭhi diṭṭhigatāni¹.

Tattha duccharitasamkilesa cetanācetasikakammena niddi-sitabbo², tihi duccharitehi: kāyaduccharitena, vacīduccaritena, manoduccharitena. Tassa vitthāro: dasa akusalakamma-pathā³.

Apāre ca maggaṃ bhāvetvā parinibbanti anāsavā ti idaṃ vodānaṃ. Tayidaṃ vodānaṃ tividhaṃ: taṇhāsaṃkilesa samathena visujjhati, so samatho samādhikkhandho, diṭṭhisamkilesa vipassanāya visujjhati⁴, sā vipassanā paññakkhandho⁵, duccharitasamkilesa sucaritena visujjhati, taṃ sucaritaṃ silakkhandho.

Sabbe sattā marissanti, maraṇaṃ taṃ hi jivitaṃ yathākammaṃ gamissanti puññapāpaphalūpagā nirayaṃ pāpakammantā ti apuññapaṭipadā.

Puññakammā ca suggatin⁶ ti puññapaṭipadā.

Apāre ca maggaṃ bhāvetvā parinibbanti anāsavā ti puññapāpasamatikkamapaṭipadā.

Tattha yā ca puññapaṭipadā yā ca apuññapaṭipadā, ayaṃ ekā paṭipadā sabbatthagāmini, ekā apāyesu ekā devesu. Yā ca puññapāpasamatikkamapaṭipadā, ayaṃ * tattha⁷-tattha⁷-gāminipaṭipadā.

Tayo rāsi: micchattaniyato rāsi, sammattaniyato rāsi, aniyato rāsi.

Tattha yo ca micchattaniyato rāsi yo ca sammattaniyato rāsi ekā paṭipadā: tattha⁸-tattha⁸-gāmini. Tattha⁹ yo aniyato rāsi, ayaṃ sabbatthagāminipaṭipadā.

Kena kāraṇena?

Paccayaṃ labhanto niraye upapajjeyya, paccayaṃ labhanto tiracchānāyonīsu upapajjeyya, paccayaṃ labhanto

¹ °gatā ti, B.

² niddissi°, B.

³ kusala°, S.

⁴ °ti ti, S.

⁵ paññā°, B.

⁶ suga°, *all MSS.*

⁷ tathattha, B.; tatthatta, S.; tatthatattha, B. Com.

⁸ tathattha, B.; tatthatta, B. S.

⁹ ettha, B.; tatthatta, S.

pettivisayesu upapajjeyya, paccayaṃ labhanto asuresu upapajjeyya, paccayaṃ labhanto devesu upapajjeyya, paccayaṃ labhanto manussesu upapajjeyya, paccayaṃ labhanto parinibbāyeyya. Tasmāyaṃ¹ sabbatthagāminipaṭipadā.

Yaṃ ettha ñāṇaṃ hetuso tñānaso anodhiso², idaṃ vuccati sabbatthagāminipaṭipadā-ñāṇaṃ dutiyaṃ Tathāgatabalaṃ iti.

3. Sabbatthagāminipaṭipadā anekadhātu-loko. Tattha³-tattha³-gāminipaṭipadā nānādhātu-loko.

Tattha katamo anekadhātu-loko?

Cakkhuhātu rūpadhātu cakkhuviññāṇadhātu, sotadhātu saddadhātu sotaviññāṇadhātu, ghānadhātu gandhadhātu ghānaviññāṇadhātu, jivhādhātu rasadhātu jivhāviññāṇadhātu, kāyadhātu phoṭṭhabbadhātu kāyaviññāṇadhātu, manodhātu dhammadhātu manoviññāṇadhātu, paṭhavidhātu āpodhātu tejodhātu vāyodhātu ākāsadhātu viññāṇadhātu, kāmādhātu byāpādhātu vihiṃsādhātu, nekkhammadhātu⁴ abyāpādhātu avihiṃsādhātu, dukkhadhātu domanassadhātu avijjādhātu, sukhadhātu somanassadhātu upekkhādhātu, rūpadhātu arūpadhātu, nirodhadhātu saṃkhārādhātu nibbānadhātu: ayaṃ anekadhātu-loko.

Tattha katamo nānādhātu-loko?

Aññā cakkhuhātu aññā rūpadhātu aññā cakkhuviññāṇadhātu⁵. Evaṃ sabbā⁶. Aññā nibbānadhātu.

Yaṃ ettha ñāṇaṃ hetuso tñānaso⁷ anodhiso, idaṃ vuccati anekadhātu-nānādhātu-ñāṇaṃ tatiyaṃ Tathāgatabalaṃ iti. *

4. Anekadhātu⁸-nānādhātu kassa lokassa?

Yaṃ yad eva dhātum sattā adhimuccanti, taṃ tad eva adhiṭṭhahanti abhinivisanti⁹, keci rūpādhimuttā keci saddādhimuttā keci gandhādhimuttā keci rasādhimuttā keci phoṭṭhabbādhimuttā keci dhammādhimuttā keci itthādhimuttā keci purisādhimuttā keci cāgādhimuttā keci hīnā-

¹ tasmā ayaṃ, B.

² °diso, B.

³ tathattha, B. S.

⁴ nekkhama°, B. Com.

⁵ B, adds pa.

⁶ sabbāni, B.; sabbāṃ, S.

⁷ om. B, S.

⁸ evaṃ aneka°, B, S.

⁹ °vesanti, B.; °vissanti, S.

dhimuttā keci paṇitādhimuttā keci devādhimuttā keci manussādhimuttā keci nibbānādhimuttā.

Yaṃ ettha nāṇaṃ hetuso ṭhānaso¹ anodhiso 'ayaṃ veneyyo ayaṃ na² veneyyo² ayaṃ saggaḡāmi ayaṃ duggaḡigāmi' ti, idaṃ vuccati sattānaṃ nānādhimuttikata-nāṇaṃ catutthaṃ Tathāgatabalaṃ iti.

5. Te yathādhimuttā ca bhavanti?

Taṃ taṃ kammaśamādanāṃ samādiyanti, te chabbidhaṃ kammaṃ samādiyanti: keci lobhavasena, keci dosavasena, keci mohavasena, keci saddhāvasena, keci viriyavasena, keci paññāvasena.

Taṃ vibhajamānaṃ³ duvidhaṃ: saṃsāragāmi⁴ ca⁵ nibbānagāmi⁴ ca.

- * Tattha yaṃ lobhavasena dosavasena mohavasena ca¹ kammaṃ karoti, idaṃ kammaṃ kaṇhaṃ kaṇhavipākaṃ. Tattha yaṃ saddhāvasena viriyavasena⁵ ca⁶ kammaṃ karoti, idaṃ kammaṃ sukkaṃ sukkavipākaṃ. Tattha yaṃ lobhavasena⁷ dosavasena ca⁸ mohavasena⁹ saddhāvasena ca¹⁰ kammaṃ karoti, idaṃ kammaṃ kaṇhasukkaṃ kaṇhasukkvipākaṃ. Tattha yaṃ viriyavasena paññāvasena ca kammaṃ karoti, idaṃ kammaṃ akaṇhaṃ asukkaṃ akaṇhasukkvipākaṃ¹¹ kammuttamaṃ kammaseṭṭhaṃ kammakkhayaṃ samvattati (Cf. M. I, p. 389 sqq.).

Cattāri kammaśamādanāni: atthi kammaśamādanāṃ paccuppannasukhaṃ āyatiṇ¹² ca¹³ dukkhavipākaṃ, atthi kammaśamādanāṃ paccuppannadukkhāṃ āyatiṇ¹² ca¹³ sukhavipākaṃ, atthi kammaśamādanāṃ paccuppannadukkhāṃ c'eva āyatiṇ¹² ca dukkhavipākaṃ, atthi kammaśamādanāṃ paccuppannasukhāṃ c'eva āyatiṇ¹² ca sukhavipākaṃ, yaṃ evaṃ jātiyakāṃ kammaśamādanāṃ.

- Iminā puggalena akusalakammaśamādanāṃ upacitaṃ
* avipakkāṃ vipākāya paccupaṭṭhitaṃ, na ca bhabbo abhinibbidhāgantun¹⁴ ti.

¹ om. B₁. S. ² aven°, B₁. ³ vibhajja°, S.; visajja°, B. B₁.

⁴ °gāmini, B. B₁. ⁵ om. B.; B₁. S. add paññāvasena.

⁶ om. B. Com.; S. puts ca before paññā° ⁷ S. adds ca.

⁸ om. B. B₁. ⁹ B₁. S. add ca.

¹⁰ B₁. S. add viriyavasena ca. ¹¹ S. inserts kammaṃ.

¹² °ti, B. S. ¹³ om. B. S. ¹⁴ °dā°, all MSS. exc. Com.

Taṃ Bhagavā na ovasati, yathā Devadattaṃ Kokālikam *
Sunakkhattaṃ Licchaviputtaṃ, ye vā paṇ' aññe pi sattā
micchattaniyātā.

Imesaṃ ca puggalānaṃ upacitaṃ¹ akusalaṃ na ca tāva
pāripūrigataṃ, purā pāripūriṃ gacchati, purā phalaṃ
nibbattayati, purā maggaṃ āvārayati², purā veneyyattaṃ
samatikkamati ti.

Te Bhagavā asamatte ovasati, yathā Puṇṇaṃ ca gova-
tikaṃ Acelaṃ ca kukkuravatikaṃ.

Imassa ca puggalassa³ akusalakammasamādānaṃ pari- *
pūramānaṃ maggaṃ āvārayissati, purā pāripūriṃ gacchati,
purā phalaṃ nibbattayati⁴, purā maggaṃ āvārayati, purā
veneyyattaṃ samatikkamati ti.

Taṃ Bhagavā asamattaṃ ovasati, yathā āyasmantaṃ
Aṅgulimālaṃ.

Sabbesaṃ mudumajjhādhimattatā⁵.

Tattha mudu āneñjābhisamkhārā⁶, majjhaṃ avasesaku-
salasamkhārā, adhimattaṃ akusalasamkhārā.

Yaṃ ettha ñāṇaṃ hetuso ñhānaso⁷ anodhiso 'idaṃ diṭṭha-
dhammavedaniyaṃ, idaṃ upapajjavedaniyaṃ, idaṃ aparā-
pariyavedaniyaṃ⁸, idaṃ nirayavedaniyaṃ, idaṃ tiracchā-
navedaniyaṃ, idaṃ pettivisayaavedaniyaṃ, idaṃ asuraveda-
niyaṃ, idaṃ devavedaniyaṃ⁹, idaṃ manussavedaniyaṃ¹⁰ ti,
idaṃ vuccati atitānāgatapaccuppannānaṃ kammamādā-
nānaṃ¹¹ hetuso¹² ñhānaso anodhiso¹³ vipākavemattatā-ñā-
ṇaṃ pañcamāṃ Tathāgatabalaṃ iti.

6. Tathā samādinnaṃ kammānaṃ samādinnaṃ jhā- *
nānaṃ vimokkhānaṃ samādhinaṃ¹⁴ samāpattinaṃ ayaṃ
saṃkilesa idaṃ vodānaṃ idaṃ vuṭṭhānaṃ, evaṃ saṃkilissati
evaṃ vodāyati evaṃ vuṭṭhāhati¹⁵ ti ñāṇaṃ anāvaraṇaṃ.

Tattha kati jhānāni?

¹ upatṭhitaṃ, B₁.

² pavārayati, S.

³ S. adds ca.

⁴ °ttiyaṃ, S.

⁵ °mattikā, B₁.

⁶ āṇāñjābhi°, B₁. S.

⁷ om. B₁. S.

⁸ aparāpariyāya°, S.; aparāpara°, B₁.

⁹ devesu ve°, S.

¹⁰ °yaṃ (without ti), B₁.

¹¹ kammānaṃ kammamā°, S. ¹² after ñhānaso, B₁. S.

¹³ om. all MSS.

¹⁴ samādinnaṃ, S.

¹⁵ vuṭṭha°, S.

Cattāri jhānāni.

Kati vimokkhā?

- * Ekādasa ca aṭṭha ca satta ca tayo ca dve ca.

Kati samādhi?

Tayo samādhi: savitakko-savicāro-samādhi, avitakko-vicāramatto-samādhi, avitakko-avicāro-samādhi.

Kati samāpattiyo?

Pañca samāpattiyo: saññāsamāpatti, asaññāsamāpatti, nevasaññānāsaññāsamāpatti, vibhūtasamāpatti¹, nirodha-samāpatti.

Tattha katamo saṃkilesa?

- Paṭhamassa² jhānassa² kāmarāgabyāpādā saṃkilesa ye
* ca kukkuṭajjhāyī dve paṭhamakā yo vā pana koci hāna-
bhāgiyo samādhi, ayaṃ saṃkilesa.

Tattha katamaṃ vodānaṃ?

- Nivaraṇapārisuddhi paṭhamassa jhānassa ye ca kukku-
* ṭajjhāyī dve pacchimakā yo vā pana koci visesabhāgiyo
samādhi, idaṃ vodānaṃ³.

Tattha katamaṃ vuṭṭhānaṃ?

Yaṃ samāpattivuṭṭhānakosallaṃ⁴, idaṃ vuṭṭhānaṃ.

Yaṃ ettha nāṇaṃ hetuso ṭhāna⁵ anodhiso, idaṃ
vuccati sabbesaṃ jhānavimokkhasamādhisaṃpattinaṃ saṃ-
kilesavodāna-vuṭṭhāna-nāṇaṃ chaṭṭhaṃ Tathāgatabalaṃ iti.

- * 7. Tass' eva samādhissa tayo dhammā parivārā: indriyāni,
balāni, viriyam iti.

Tāni yeva indriyāni viriyavasena balāni bhavanti, adhi-
pateyyatṭhena⁶ indriyāni, akampiyyatṭhena balāni.

Iti tesam mudumajjhādhimattatā⁷: ayaṃ mudindriyo,
ayaṃ⁸ majjhindriyo, ayaṃ tikkhindriyo ti.

Tattha Bhagavā tikkhindriyaṃ saṃkhittena ovādena
ovadati, majjhindriyaṃ Bhagavā saṃkhitta-vitthārena ova-
dati, mudindriyaṃ Bhagavā vitthārena ovadati. Tattha
Bhagavā tikkhindriyassa mudukaṃ dhammadesanaṃ upa-
dissati, majjhindriyassa Bhagavā mudutikkhadhammadesa-

¹ vibhūtasaññāsam°, S. ² pathamajh°, B₁. S.

³ odānaṃ, S.

⁴ °vuṭṭhānaṃ ko°, S.

⁵ om. B₁. S.

⁶ ādhi°, B₁.

⁷ °majjhābhi°, S.

⁸ om. S.

nam¹ upadissati, mudindriyassa Bhagavā tikkham² dham-
madesanam³ upadissati. Tattha³ Bhagavā tikkhindriyassa
samatham upadissati, majjhindriyassa Bhagavā samathavi-
passanam⁴ upadissati, mudindriyassa Bhagavā vipassanam
upadissati. Tattha Bhagavā tikkhindriyassa nissaranam
upadissati, majjhindriyassa Bhagavā⁵ ādinavañ ca nissara-
nañ ca upadissati, mudindriyassa Bhagavā⁶ assādañ ca
ādinavañ ca nissaranañ ca upadissati. Tattha³ Bhagavā
tikkhindriyassa adhipaññāsikkhāya paññāpayati⁷, majjhin-
driyassa Bhagavā adhicittasikkhāya paññāpayati⁷, mudin-
driyassa Bhagavā adhisīlasikkhāya paññāpayati⁷.

Yam ettha ñānam hetuso ðhānaso⁸ anodhiso 'ayam imam
bhūmibhāvanañ ca gato imāya ca⁸ velāya imāya ca⁸ anu-
sāsaniyā evam-dhātuko cāyam ayañ c'assa āsayo ayañ ca⁵
anusayo⁹ iti, idam vuccati parasattānam parapuggalānam
indriyaparopariyatti¹⁰-vematatā-ñānam sattamam Tathā-
gatabalam iti.

8. Tattha yam anekavihitam pubbenivāsam anussarati,
seyyathidam 'ekam pi jātim dve pi jātiyo tisso pi jātiyo
catasso pi jātiyo pañca pi jātiyo dasa¹¹ pi jātiyo vīsam pi
jātiyo timsam¹² pi jātiyo cattārīsam pi jātiyo paññāsam
pi jātiyo jātisatam pi¹³ jātisahassam pi jātisatasahassam¹⁴
anekāni⁵ pi⁵ jātisatāni⁵ anekāni pi jātisahassāni anekāni
pi jātisatasahassāni aneke pi¹⁵ samvattakappe aneke pi
vivattakappe aneke pi samvattavivattakappe amutrāsīm¹⁶
evamnāmo evamgotto evamvaṇṇo evamāhāro evam sukha-
dukkhapaṭisamvedi evamāyupariyanto, so tato cuto amutra
udapādi, tatrāpāsīm¹⁶ evamnāmo evamgotto evamvaṇṇo
evamāhāro evamsukhadukkhapaṭisamvedi evamāyupariyanto,

¹ °tikkham dh°, S. ² tikkha°, B₁.

³ tassa, B₁. ⁴ samatham vi°, S.

⁵ om. B₁. S. ⁶ om. all MSS.

⁷ °passati, B₁; paññāya passati, S.

⁸ om. B. ⁹ anussayo, B₁.

¹⁰ °pariyatta°, B₁. S.

¹¹ dasam, B₁; dasam, S. ¹² tisam, B₁.

¹³ B₁ adds jātiyo. ¹⁴ jātiyo, B₁; om. S.

¹⁵ ca, B₁. ¹⁶ °si, B₁.

so tato cuto idhūpapanno' ti. Iti¹ sākāraṃ sa-uddesaṃ anekavihitam pubbenivāsaṃ anussarati².

Tattha saggūpagesu ca sattesu manussūpagesu ca³ sattesu apāyūpagesu ca sattesu 'imassa⁴ puggalassa lobhādayo ussannā alobhādayo mandā⁴, imassa puggalassa alobhādayo ussannā lobhādayo mandā, ye ye⁵ vā pana ussannā ye⁵ vā pana mandā, imassa puggalassa imāni indriyāni upacitāni, imassa puggalassa 'imāni indriyāni anupacitāni⁶, amukāyaṃ⁷ vā kappakoṭiyaṃ kappasatasahassee vā kappasahassee⁸ vā kappasate vā kappe vā antarakappe vā upaḍḍhakappe vā saṃvacchare vā upaḍḍhasaṃvacchare vā māse vā pakkhe vā divase vā muhutte vā, iminā pamādena vā pasādena vā' ti, taṃ taṃ bhavaṃ Bhagavā anussaranto asesam jānāti.

9. Tattha yaṃ dibbena cakkhunā visuddhena atikkanta-mānusakena⁹ satte passati cavamāne upapajjamāne¹⁰ hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti¹¹: ime vata¹² bhonto sattā kāyaduccaritena samannāgatā vaciduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bheda parammarāṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannā¹³, ime vā pana bhonto sattā kāyasucaritena samannāgatā vaci-mano¹⁴-sucaritena¹⁴ samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bheda parammarāṇā sugatiṃ saggam¹⁵ lokam upapannā¹³.

Tattha saggūpagesu ca sattesu | pe¹⁶ | apāyūpagesu ca sattesu³ iminā puggalena evarūpaṃ kammaṃ amukāyaṃ¹⁷ kappakoṭiyaṃ upacitaṃ kappasatasahassee vā kappasahassee

¹ om. B₁. S.

² anusarati, B₁.

³ om. B₁.

⁴⁻⁴ missing in B₁.

⁵ om. B.

⁶ apacitāni, S.

⁷ 'kāya, B.

⁸ kappasatasahassee, B₁.

⁹ 'mānussakena, B₁.

¹⁰ uppajj^o, S.

¹¹ sampa^o, S.

¹² vā pana, S.

¹³ uppannā, S.

¹⁴ vacisucaritena manosu^o, B₁.

¹⁵ sabbam, B₁.

¹⁶ pa, B₁; B. in full.

¹⁷ 'kāya, B.; sammukāyaṃ, S.

vā kappasate vā kappe vā antarakappe vā upaḍḍhakappe vā samvacchare vā upaḍḍhasamvacchare vā māse vā pakkhe vā divase vā muhutte vā, iminā pamādena vā¹ pasādena vā ti².

Imāni³ Bhagavato dve nāṇāni pubbenivāsānussati-nāṇāni ca dibbacakkhu⁴ ca aṭṭhamam navamam Tathāgatabalam iti.

10. Tattha yaṃ sabbaññutā pattā, viditā sabbadhammā⁵, virajam vītamalam⁶ uppannam⁷ sabbaññutanāṇam, nihato⁸ Māro bodhimūle, idaṃ Bhagavato dasamam balam sabbā-^{*} savaparikkhaya⁹-nāṇam⁹.

Dasabalasamannāgatā hi buddhā bhagavanto ti.

Niyutto vicayo¹⁰-hārasampāto.

§ 3. Yutti-hārasampāta.

Tattha katamo yutti-hārasampāto?

*Tasmā rakkhitaṭṭhassa¹¹ sammāsaṃkappagocaro
sammādiṭṭhipurekkhāro¹² ñatvāna udayabbayaṃ
thīnamiddhābhībhū bhikkhu sabbā duggatiyo jahe ti*

(Cf. p. 47).

Tasmā rakkhitaṭṭhassa¹¹ sammāsaṃkappagocaro ti rakkhitaṭṭhassa sammāsaṃkappagocaro bhavissati ti yujjati, sammāsaṃkappagocaro sammādiṭṭhi bhavissati ti yujjati, sammādiṭṭhipurekkhāro viharanto udayabbayaṃ paṭivijjhissati ti yujjati, udayabbayaṃ paṭivijjhanto sabbā duggatiyo jahissati ti yujjati, sabbā duggatiyo jahanto sabbāni¹³ duggativinipātabhayāni samatikkamissati ti yujjati.

Niyutto yutti-hārasampāto.

¹ S. *inserts* iminā.

² om. S.

³ iminā, B₁.

⁴ °cakkhuñ, S.

⁵ sabbā dh°, S.

⁶ vimalam, B₁.

⁷ upapannam, B₁.

⁸ nigato, S.

⁹ °parikkhayam, B. S.

¹⁰ vicaya, B₁. S. Com.

¹¹ rakkhitta°, B.

¹² °purakkhāro, B₁. S.

¹³ sabbā, S.

§ 4. Padaṭṭhāna-hārasampāta.

Tattha katamo padaṭṭhāno-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti tinnaṃ sucaritānaṃ padaṭṭhānaṃ, sammāsaṃkappagocaro ti samathassa padaṭṭhānaṃ, sammādiṭṭhipurekkhāro ti vipassanāya padaṭṭhānaṃ, nātvāna udayabbayan ti dassanabhūmiyā padaṭṭhānaṃ, thīna-middhābhibbhū bhikkhū ti viriyassa padaṭṭhānaṃ, sabbā duggatiyo jahe ti bhāvanāya padaṭṭhānaṃ.

Niyutto padaṭṭhāno¹-hārasampāto.

§ 5. Lakkhaṇa-hārasampāta.

Tattha katamo lakkhaṇo²-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti idaṃ satindriyaṃ, satindriye gahite gahitāni bhavanti pañcindriyāni. Sammādiṭṭhipurekkhāro ti sammādiṭṭhiyā gahitāya gahito bhavati ariyo aṭṭhaṅgiko maggo. Taṃ kissa hetu? Sammādiṭṭhito³ hi sammāsaṃkappo pabhavati⁴, sammāsaṃkappato sammāvācā pabhavati⁴, sammāvācato sammākammanto pabhavati, sammākammantato⁵ sammā-ājivo pabhavati, sammā-ājivato sammāvāyāmo pabhavati, sammāvāyāmato sammāsatī pabhavati, sammāsatīto sammāsamādhī pabhavati, sammāsamādhīto sammāvimutti pabhavati, sammāvimuttito sammāvimuttiñāṇapadassanaṃ pabhavati.

Niyutto lakkhaṇo⁶-hārasampāto.

¹ °na, B.; S.

² °nā, S.

³ °ko, B.; °diṭṭhi, S.

⁴ bhavati, S.

⁵ S. adds 'va.

⁶ °na, B.; °nā, S.

§ 6. Catubyūha-hārasampāta.

Tattha katamo catubyūho-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti rakkhitaṃ paripāliya ti
esā nirutti.

Idha Bhagavato ko adhippāyo?

Ye duggatihi parimuccitukāmā bhavissanti, te dhamma-
cārino bhavissanti ti ayaṃ ettha Bhagavato adhippāyo.

Kokāliko hi Sāriputta-Moggallānesu theresu cittaṃ pa-
dosayitvā Mahāpadumaniraye upapanno¹, Bhagavā ca sati *
ārakkhena cetasā samannāgato, suttamhi vuttaṃ: satiyā
cittaṃ rakkhitaḥ ti.

Niyutto catubyūho-hārasampāto.

§ 7. Āvatta-hārasampāta.

Tattha katamo āvatto-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassa sammāsaṃkappagocaro
ti ayaṃ samatho, sammādiṭṭhipurekkhāro ti vipassanā,
nātvāna udayabbayan ti dukkhapariññā, thīnamiddhā-
bhībhū bhikkhū ti samudaya-pahānaṃ, sabbā dugga-
tiyo jahe ti ayaṃ nirodho.

Imāni cattāri saccāni.

Niyutto āvatto-hārasampāto.

§ 8. Vibhatti-hārasampāta.

Tattha katamo vibhatti-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Kusalapakkho kusalapakkhena niddisitaḥ², akusala-
pakkho akusalapakkhena niddisitaḥ.

Niyutto vibhatti-hārasampāto.

¹ uppanno, S.; cf. S. I, p. 149 sqq.; A. V, p. 170 sqq.

² nissitaḥ, B.,

§ 9. Parivattana-hārasampāta.

Tattha katamo parivattano-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Samathavipassanāya bhāvitāya¹ nirodho-phalam pariñ-
* nātam, dukkham-samudayo pahīno, maggo bhāvito paṭi-
pakkhena.

Niyutto parivattano-hārasampāto.

§ 10. Vevacana-hārasampāta.

Tattha katamo vevacano-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti cittaṃ mano viññāṇaṃ
manindriyaṃ manāyatanam vijānaṇā vijānitattam² idaṃ
vevacanam, sammāsamkappagocaro ti nekkhamma-
samkappo³ abyāpādasamkappo avihiṃsāsamkappo idaṃ ve-
vacanam, sammādiṭṭhipurekkhāro ti sammādiṭṭhi nāma
paññāsattam⁴ paññākhaḅḅo paññāratanam paññāpajjoto⁵
paññāpatodo⁶ paññāpāsādo⁷ idaṃ vevacanam.

Niyutto vevacano-hārasampāto.

§ 11. Paññatti-hārasampāta.

Tattha katamo paññatti-hārasampāto?

Tasmā rakkhita-cittassa sammāsamkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti padaṭṭhānapaññatti sa-
tiyā, sammāsamkappagocaro ti bhāvanāpaññatti sama-
thassa, sammādiṭṭhipurekkhāro nātvāna udaya-
bbayan ti dassanabhūmiyā nikkhepapaññatti⁸, thīna-
middhābhībhū bhikkhū ti samudayassa anavasesapa-
hānapaññatti, sabba-duggatiyo jahe ti bhāvanāpaññatti
maggassa.

Niyutto paññatti-hārasampāto.

¹ sabhā°, S.

² °tattam, B. B₁.

³ nekkhama°, B.

⁴ °sattam, S.

⁵ om. S.

⁶ om. B₁.

⁷ om. B.

⁸ nikkhepaññatti, S.

§ 12. Otaraṇa-hārasampāta.

Tattha katamo otaraṇo-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassa sammāsaṃkappagocaro sammādiṭṭhipurekkhāro¹ ti sammādiṭṭhiyā gahitāya gahitāni bhavanti pañcendriyāni. Ayaṃ indriyehi otaraṇā. Tāni yeva indriyāni vijjā, vijjuppādā avijjānirodho, avijjānirodhā saṃkhāranirodho, saṃkhāranirodhā viññāṇanirodho. Evaṃ sabbaṃ. Ayaṃ paṭiccasamuppādena otaraṇā. Tāni yeva pañcendriyāni tihi khandhehi saṃgahitāni: silakkhandhena, samādhikkhandhena, paññakkhandhena². Ayaṃ khandhehi otaraṇā. Tāni yeva pañcendriyāni saṃkhārapariyāpannāni³. Ye saṃkhārā anāsavā no ca bhavaṅgā, te saṃkhārā dhammadhātusaṃgahitā. Ayaṃ dhātūhi otaraṇā. Sā dhammadhātu dhammāyatanapariyāpannā. Yaṃ āyatanaṃ anāsavaṃ no ca bhavaṅgaṃ. Ayaṃ āyatanehi otaraṇā.

Niyutto otaraṇo-hārasampāto.

§ 13. Sodhana-hārasampāta.

Tattha katamo sodhana-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Yattha ārambho⁴ suddho, so pañho vissajjito⁵ bhavati. Yattha pana ārambho⁴ na suddho, na tāva⁶ so⁶ pañho vissajjito⁵ bhavati.

Niyutto sodhana-hārasampāto.

§ 14. Adhiṭṭhāna-hārasampāta.

Tattha katamo adhiṭṭhāno-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Tasmā rakkhita-cittassā ti ekattatā. Cittam mano viññāṇam, ayaṃ vemattatā. Sammāsaṃkappagocaro ti ekattatā. Nekkhammasaṃkappo⁷ abyāpādasamkappo avi-

¹ om. S.

² paññā°, B.

³ °paripannāni, S.

⁴ ārambho, B.

⁵ visajjito, B. B.

⁶ bhāvato, B.

⁷ nekkhama°, B. B.

himsāsamkappo, ayam vemattatā. Sammāditṭhipurekkhāro ti ekattatā. Sammāditṭhi nāma yaṃ dukkhe-ñāṇaṃ dukkhasamudaye-ñāṇaṃ dukkhanirodhe-ñāṇaṃ dukkhanirodhagāminiyā¹ - paṭipadāya¹ - ñāṇaṃ magge - ñāṇaṃ hetumhi² - ñāṇaṃ hetusamuppannesu-dhammesu-ñāṇaṃ paccaye-ñāṇaṃ paccayasamuppannesu-dhammesu-ñāṇaṃ, yaṃ tattha tattha yathābhūtañāṇadassanaṃ³ abhisamayo sampañivedho
 * saccāgamaṇaṃ, ayam vemattatā. Nātvāna udayabbayaṇa ti ekattatā. Udayena: avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇaṃ. Evaṃ sabbam, samudayo bhavati. Vayena: avijjānirodho, avijjānirodhā... Evaṃ sabbam⁴, nirodho⁴ hoti. Ayam vemattatā. Thīnamiddhābhibhū bhikkhū ti ekattatā. Thīnaṃ nāma yā cit-tassa akammaniyatā, middhaṃ nāma⁵ yaṃ⁶ kāyassa⁷ linattam⁷. Ayam vemattatā. Sabbā duggatiyo jahe ti ekattatā. Devamanusse vā upanidhāya apāya⁸ duggati⁸, nibbānaṃ vā upanidhāya sabbā upapattiyo⁹ duggati, ayam vemattatā.

Niyutto adhiṭṭhāno-hārasampāto.

§ 15. Parikkhāra-hārasampāta.

Tattha katamo parikkhāro-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro ti gāthā.

Ayam samathavipassanāya parikkhāro.

Niyutto parikkhāro-hārasampāto¹⁰.

§ 16. Samāropana-hārasampāta.

Tattha katamo samāropano-hārasampāto?

Tasmā rakkhita-cittassa sammāsaṃkappagocaro sammāditṭhipurekkhāro nātvāna udayabbayaṇa thīnamiddhābhibhū bhikkhu sabbā duggatiyo jahe ti (Cf. p. 47).

¹ °gāminipati°, B₁.

² hetusmiṃ, B₁. S.

³ yathābhūtaṃ ñāṇa°, B. ⁴ sabbani°, S. ⁵ om. B₁.

⁶ om. B₁. S.

⁷ kāyalī°, B₁.

⁸ apāya°, S.

⁹ uppattiyo, S.

¹⁰ sampāto, B₁.

Tasmā rakkhita-cittassā ti tiṇṇaṃ sucaritānaṃ pa-
daṭṭhānaṃ. Cित्ते rakkhite taṃ rakkhitaṃ bhavati kāya-
kammaṃ vacikammaṃ manokammaṃ. Sammādiṭṭhi-
purekkhāro ti sammādiṭṭhiyā bhāvitāya bhāvito bhavati
ariyo aṭṭhaṅgiko maggo. Kena kāraṇena? Sammādiṭṭhito
hi sammāsampakko pabhavati, sammāsampakkato sammā-
vācā pabhavati, sammāvācato¹ sammākammanto pabhavati,
sammākammantato sammā-ājīvo pabhavati, sammā-ājīvato
sammāvāyāmo pabhavati, sammāvāyāmato sammāsati pa-
bhavati, sammāsātito² sammāsamādhī² pabhavati², sammā-
samādhito sammāvimutti pabhavati, sammāvimuttito sammā-
vimuttiṇānadassanaṃ pabhavati.

Ayaṃ anupādiseso puggalo anupādisesā³ ca nibbāna-
dhātu.

Niyutto samāropano-hārasampāto.

Tenāha āyasmā Mahākaccāno⁴: —

Soḷasa hārā paṭhamam | disalocanena⁵ disā viloketvā⁶
saṃkhipiya añkusena hi | nāyehi tihi⁷ niddise⁸ suttan ti.

Niyutto hārasampāto.

C.

Nayasamuṭṭhāna.

1. Tattha katamaṃ nayasamuṭṭhānaṃ?

Pubbā⁹ koṭi⁹ na paññāyati avijjāya ca bhavataṇhāya ca.

Tattha avijjānīvaraṇaṃ taṇhāsamyojanaṃ.

Avijjānīvaraṇā¹⁰ sattā avijjāya¹¹ samyuttā avijjāpakkhena
vicaranti. Te vuccanti diṭṭhicaritā¹² ti¹². Taṇhāsamyojanā
sattā taṇhāya samyuttā taṇhāpakkhena¹³ vicaranti. Te vuc-
canti taṇhācaritā ti.

¹ °vācāto, B. B.

² om. B.

³ °so, B. S.

⁴ °kaccāyano, S.

⁵ disā°, all MSS.; S. adds ca.

⁶ loketvā, B.

⁷ tihi, B. S.

⁸ nidise, B.; niddese, S.

⁹ pubba°, B.

¹⁰ °nīvaraṇaṃ ya, S.

¹¹ °yam, B.

¹² °cariyanā, S.

¹³ °pekkhaṇā, S.

Diṭṭhicaritā ito bahiddhā pabbajitā attakilamathānuyoga¹ anuyuttā viharanti, taṇhācaritā ito bahiddhā pabbajitā kāmesu kāmasukhallikānuyogam anuyuttā viharanti.

Tattha kim kāraṇaṃ, yaṃ diṭṭhicaritā ito bahiddhā pabbajitā attakilamathānuyoga¹ anuyuttā viharanti, taṇhācaritā ito bahiddhā pabbajitā kāmesu kāmasukhallikānuyogam anuyuttā viharanti?

Iti bahiddhā n'atthi saccavavattānaṃ, kuto catusaccapakāsaṇā² samathavipassanā³ kosallaṃ vā upasamasukhapatti vā. Te upasamasukhassa anabhiññā viparītacetā evaṃ āhamsu: — N'atthi sukkena sukhaṃ, dukkhena nāma sukhaṃ adhigantabbam⁴, yo kāme paṭisevati so lokaṃ vaḍḍhayati, yo lokaṃ vaḍḍhayati so bahuṃ puññaṃ pasavati⁵ ti. Te evaṃsaññi evaṃdiṭṭhi dukkhena sukhaṃ patthayamānā kāmesu puññasaññi attakilamathānuyoga¹ anuyuttā ca viharanti kāmasukhallikānuyogam anuyuttā ca⁶. Te tadabhiññā santā rogaṃ eva vaḍḍhayanti gaṇḍam eva vaḍḍhayanti sallam eva vaḍḍhayanti. Te rogābhittunnā⁷ gaṇḍapaṭipīlita sallānuviddhā niraya-tiracchāna-

* yoni-petāsuresu ummujjanimujjāni karonto⁸ ugghātānigghātam⁹ paccanubhonto¹⁰ rogagaṇḍasallabhesajjam na vindanti. Tattha attakilamathānuyoga¹ kāmasukhallikānuyogo ca saṃkilesa, samathavipassanā vodānaṃ. Attakilamathānuyoga¹ kāmasukhallikānuyogo ca roga, samathavipassanā * roganigghātakabhesajjam¹¹. Attakilamathānuyoga¹ kāmasukhallikānuyogo ca gaṇḍo, samathavipassanā gaṇḍānigghātakabhesajjam¹². Attakilamathānuyoga¹ kāmasukhallikānuyogo ca sallo, samathavipassanā salluddharaṇabhesajjam¹³.

Tattha saṃkilesa dukkhaṃ, tadabhisāṅgo-taṇhā samudayo, taṇhānirodho dukkhanirodho, samathavipassanā dukkhanirodhagāminipaṭipadā.

¹ attha°, B₁. ² B. adds vā. ³ °naṃ, B₁.

⁴ °tabban ti, B. B₁. ⁵ pasavayati, S.

⁶ B₁ adds viharanti. ⁷ °tunā, B₁. ⁸ °tā, B. S.

⁹ °nighā°, all MSS. exc. Com. ¹⁰ °tā, B.

¹¹ °nigghātika°, B₁ S.; °nighātaka°, B.

¹² gaṇḍabhesajjam, B₁ S. ¹³ salluddhāraṇa°, B. S.

Imāni cattāri saccāni.

Dukkhaṃ pariññeyyaṃ, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha diṭṭhacaritā rūpaṃ attato¹ upagacchanti . . . vedanaṃ | pe² | saññaṃ . . . saṃkhāre . . . viññānaṃ attato¹ upagacchanti, taṇhācaritā rūpavantaṃ attānaṃ upagacchanti . . . attani vā³ rūpaṃ rūpasmiṃ vā attānaṃ . . . vedanāvantaṃ | pe⁴ | saññāvantaṃ . . . saṃkhāravantaṃ . . . viññānavantaṃ attānaṃ upagacchanti . . . attani vā viññānaṃ viññānasmiṃ⁵ vā attānaṃ. Ayaṃ vuccati vīsati-^{*} vatthukā sakkāyadiṭṭhi.

Tassā paṭipakkho: lokuttarā sammādiṭṭhi anvāyikā sam-^{*} māsaṃkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamaḍhi, ayaṃ ariyo aṭṭhaṅgiko maggo. Te tayo khandhā: silakkhandho samādhikkhandho paññakkhandho⁶, silakkhandho samādhikkhandho ca samatho, paññakkhandho⁶ vipassanā.

Tattha sakkāyo dukkhaṃ, sakkāyasamudayo dukkhasamudayo, sakkāyanirodho dukkhanirodho, ariyo aṭṭhaṅgiko maggo dukkhanirodhagāminipaṭipadā⁷.

Imāni cattāri saccāni.

Dukkhaṃ pariññeyyaṃ⁸, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha ye rūpaṃ attato¹ upagacchanti . . . vedanaṃ | pe² | saññaṃ . . . saṃkhāre . . . viññānaṃ attato¹ upagacchanti, ime vuccanti ucchedavādino ti. Ye rūpavantaṃ^{*} attānaṃ upagacchanti attani vā rūpaṃ rūpasmiṃ⁹ vā attānaṃ . . . ye¹⁰ vedanāvantaṃ | pe¹¹ | ye¹² saññāvantaṃ . . . ye¹⁰ saṃkhāravantaṃ . . .¹³ ye¹⁰ viññānavantaṃ attānaṃ upagacchanti attani vā viññānaṃ viññānasmiṃ vā attānaṃ, ime vuccanti sassatavādino ti.

Tattha uccheda-sassatavādā ubho antā¹⁴, ayaṃ saṃsārapavatti.

¹ atthato, B₁.

² pa, B. B₁.

³ om. B₁.

⁴ pa, B.

⁵ °smi, B. B₁.

⁶ paññā°, B.

⁷ °gaminī pa°, B₁.

⁸ vipari°, B.

⁹ °smi, B₁.

¹⁰ om. B₁. S.

¹¹ pa, B.; om. B₁.

¹² om. S.

¹³ pe, S.

¹⁴ anto, B₁.

Tassā¹ paṭipakkho: majjhimā paṭipadā ariyo aṭṭhaṅgiko maggo, ayaṃ saṃsāranivatti².

Tattha pavatti dukkhaṃ, tadabhisaṅgo-taṇhā samudayo³, taṇhānirodho dukkhanirodho, ariyo aṭṭhaṅgiko maggo dukkhanirodhagāminipaṭipadā.

Imāni cattāri saccāni.

Dukkhaṃ pariññeyyaṃ, samudayo pahātabbo, maggo bhāvetabbo, nirodho sacchikātabbo.

Tattha uccheda-sassataṃ samāsato vīsativatthukā sakkā-
* yaditthi, vitthārato dvāsaṭṭhi ditṭhigatāni.

* Tesam paṭipakkho: tecattāliśa⁴ bodhipakkhiyā dhammā, aṭṭha vimokkhā, dasa kaṣiṇāyatanāni.

* Dvāsaṭṭhi ditṭhigatāni mohajālaṃ anādi anidhanappavattam⁵. Tecattāliśa⁶ bodhipakkhiyā dhammā nāṇavajiram⁷ mohajālapadālanam.

Tattha moho avijjājālaṃ bhavataṇhā.

Tena vuccati: pubbā koṭi na paññāyati avijjāya⁸ bhavataṇhāya cā ti.

* 2. Tattha ditṭhicarito asmiṃ sāsane pabbajito sallekha-nusantata-vutti⁹ bhavati sallekhe tibbagāravo, taṇhācarito asmiṃ¹⁰ sāsane pabbajito sikkhānusantata-vutti bhavati sikkhāya tibbagāravo, ditṭhicarito sammattaniyāmaṃ¹¹ okkamanto dhammānusārī bhavati, taṇhācarito sammattaniyāmaṃ¹² okkamanto saddhānusārī¹³ bhavati, ditṭhicarito sukhāya paṭipadāya dandhābhiññāya¹⁴ khippābhiññāya ca niyyāti, taṇhācarito dukkhāya¹⁵ paṭipadāya dandhābhiññāya¹⁴ khippābhiññāya ca¹⁶ niyyāti (Cf. p. 7).

Tattha kiṃ kāraṇaṃ, yaṃ taṇhācarito dukkhāya paṭipadāya dandhābhiññāya¹⁴ khippābhiññāya ca niyyāti?

Tassa hi kāmā aparicattā¹⁷ bhavanti.

¹ tassa, B. S. ² sārani°, B.

³ dukkhasamudayo, B.

⁴ °cattāliśa, B.; °tāliśam, S. ⁵ navapavattam, B.

⁶ °tāliśam, B., S. ⁷ °vaciram, B.

⁸ S. adds ca. ⁹ samlekha-nusantati°, B., Com.

¹⁰ asmi, B., ¹¹ samata°, B. ¹² samata°, B.

¹³ saddā°, B., ¹⁴ dandā°, B., ¹⁵ dukkhā, S.

¹⁶ om. B., ¹⁷ °mattā, S.

So kāmehi viveciyamāno dukkhena paṭinissarati dandhañ ca¹ dhammaṃ ājānāti².

Yo panāyaṃ diṭṭhicarito³, ayaṃ ādito yeva kāmehi anatthiko bhavati. So tato viveciyamāno khippaṇ ca paṭinissarati⁴ khippaṇ ca dhammaṃ ājānāti².

Dukkha⁵ pi⁶ paṭipadā duvidhā: dandhābhinnā ca khippābhinnā ca. Sukhā pi paṭipadā duvidhā: dandhābhinnā ca khippābhinnā ca. Sattā pi duvidhā: mudindriyā pi tikkhindriyā pi. Ye mudindriyā, te dandhañ⁷ ca paṭinissaranti dandhañ ca dhammaṃ ājānanti². Ye tikkhindriyā, te khippaṇ ca paṭinissaranti khippaṇ ca dhammaṃ ājānanti².

Imā catasso paṭipadā.

Ye hi⁸ keci niyyimsu⁹ vā¹⁰ niyyanti vā niyyissanti¹¹ vā, te imāhi eva catūhi paṭipadāhi. Evaṃ ariyā catukka-
maggam¹² paññāpenti abudhajanasevitāya bālakantāya rattavāsiniyā¹³ nandiyā bhavatanhāya āvattanattham¹⁴.

Ayaṃ vuccati nandiyāvattassa nayassa bhūmī ti. *

Tenāha: —

Taṇhañ ca avijjam¹⁵ pi ca | samathenā ti.

3. Veyyākaraṇesu hi ye | kusalākusalā ti.

Te duvidhena upaparikkhitabbā: lokavaṭṭānusārī¹⁶ ca *
lokavivaṭṭānusārī¹⁰ ca¹⁰. Vaṭṭam nāma saṃsāro, vivaṭṭam nibbānam.

a) Kammap¹⁷ kilesā¹⁷ hetu saṃsārassa.

Tattha kammap cetanā cetasikañ ca niddisitabbam.

Tam katham daṭṭhabbam?

Upacaye.

Sabbe pi kilesā catūhi vipallāsehi niddisitabbā.

Te kattha daṭṭhabbā?

Dasavatthuke kilesapuñje¹⁸.

¹ 'va, S. ² ajā^o S. ³ S. adds ca.

⁴ panissarati, S. ⁵ dukkha, B. S. ⁶ om. B.

⁷ dandha, S., and omits ca. ⁸ hi pi, S.

⁹ niyyāsu, S.; niyamsu, B. ¹⁰ om. S.

¹¹ niyyissanti, B. S. ¹² catummaggam, B.

¹³ ratti^o, B. ¹⁴ av^o, B.; aṭṭhānavattanattham, B.

¹⁵ 'jjañ (without pi), B. S. ¹⁶ 'ri, B.; 'vattānusārī, B.

¹⁷ kamma^o, B. S.; 'so, B. ¹⁸ 'puñjake, B.; 'bunjak, S.

Katamāni dasa vatthūni¹?

Cattāro āhārā, cattāro vipallāsā, cattāri upādānāni, cattāro yogū, cattāro gandhā, cattāro āsavā, cattāro oghā, cattāro sallā, catasso viññāṇaṭṭhitiyo², cattāri agatigamanāni.

Paṭhame āhāre paṭhamo vipallāso, dutiye āhāre dutiyo vipallāso, tatiye āhāre tatiyo vipallāso, catutthe āhāre catuttho vipallāso. Paṭhame vipallāse paṭhamam upādānam, dutiye vipallāse dutiyam upādānam, tatiye vipallāse tatiyam upādānam, catutthe vipallāse catuttham upādānam. Paṭhame upādāne paṭhamo yogo, dutiye upādāne dutiyo yogo, tatiye upādāne tatiyo yogo, catutthe upādāne catuttho yogo. Paṭhame yoge paṭhamo gandho, dutiye yoge dutiyo gandho, tatiye yoge tatiyo gandho, catutthe yoge catuttho gandho. Paṭhame gandhe paṭhamo āsavo, dutiye gandhe dutiyo āsavo, tatiye gandhe tatiyo āsavo, catutthe gandhe catuttho āsavo. Paṭhame āsave paṭhamo ogho, dutiye āsave dutiyo ogho, tatiye āsave tatiyo ogho, catutthe āsave catuttho ogho. Paṭhame oghe paṭhamo sallo, dutiye oghe dutiyo sallo, tatiye oghe tatiyo sallo, catutthe oghe catuttho sallo. Paṭhame salle paṭhamā viññāṇaṭṭhiti, dutiye salle dutiyā viññāṇaṭṭhiti, tatiye salle tatiyā viññāṇaṭṭhiti, catutthe salle catutthā³ viññāṇaṭṭhiti. Paṭhamāyam viññāṇaṭṭhitiyam paṭhamam agatigamanam, dutiyāyam viññāṇaṭṭhitiyam dutiyam agatigamanam, tatiyāyam viññāṇaṭṭhitiyam tatiyam agatigamanam, catutthāyam⁴ viññāṇaṭṭhitiyam catuttham agatigamanam.

* Tattha yo ca kabalīkāro⁵ - āhāro yo ca phasso - āhāro, ime taṇhācaritassa puggalassa upakkilesā, yo ca manosañcetanāhāro yo ca viññāṇāhāro, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca asubhesu santivipallāso⁶ yo ca dukkhesu khantivipallāso, ime taṇhācaritassa puggalassa upakkilesā, yo ca anicce niccan ti vipallāso yo ca anattani attā⁷ ti⁷ vipallāso, ime diṭṭhicaritassa puggalassa upakkilesā.

¹ vatthukāni, S.

² °diṭṭhiyo, B₁.

³ catutthi, B.; catuttho, B₁.

⁴ catutthiyam, B.

⁵ kabalīpkāro, S.

⁶ bhanti°, S.

⁷ attani, S.

Tattha yaṇ ca kāmupādānaṃ yaṇ ca bhavupādānaṃ, ime taṇhācaritassa puggalassa upakkilesā, yaṇ ca diṭṭhupādānaṃ yaṇ ca attavādupādānaṃ, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca kāmavoggo yo ca bhavavoggo, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhivoggo yo ca avijjāvoggo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca abhiijhā¹-kāyagandho yo ca byāpādo-kāyagandho, ime taṇhācaritassa puggalassa upakkilesā, yo ca parāmāsakāyagandho yo ca idaṃ-saccābhiniivesakāyagandho, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca kāmāsavo yo ca bhavāsavo, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhāsavo yo ca avijjāsavo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca² kāmogho yo ca bhavogho, ime taṇhācaritassa puggalassa upakkilesā, yo ca diṭṭhogho yo³ ca avijjogho, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yo ca rāgasallo yo ca dosasallo, ime taṇhācaritassa puggalassa upakkilesā, yo ca mānasallo yo ca mohasallo, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yā ca rūpūpagā viññāṇaṭṭhiti yā ca vedanūpagā viññāṇaṭṭhiti, ime taṇhācaritassa puggalassa upakkilesā, yā ca sañnūpagā viññāṇaṭṭhiti yā ca saṃkhārūpagā viññāṇaṭṭhiti, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha yaṇ ca chandā agatigamaṇaṃ yaṇ ca dosā agatigamaṇaṃ, ime taṇhācaritassa puggalassa upakkilesā, yaṇ ca bhayā agatigamaṇaṃ yaṇ ca mohā agatigamaṇaṃ, ime diṭṭhicaritassa puggalassa upakkilesā.

Tattha kabalikāre⁴ āhāre asubhesu santivipallāso⁵, phasse āhāre dukkhesu khantivipallāso, viññāṇe āhāre anicce niccan ti vipallāso, manosañcetanāya āhāre anattani attā ti vipallāso.

Paṭhame vipallāse ṭhito⁶ kāme⁷ upādiyati, idaṃ vuccati kāmupādānaṃ, dutiye vipallāse ṭhito anāgataṃ bhavaṃ⁸

¹ avijjā, S.² om. B.³ om. S.⁴ kabalimkāre, S.⁵ bhanti°, S.⁶ dhito, B, always.⁷ nāme, S.⁸ sabhava, B.

upādiyati, idaṃ vuccati bhavupādānaṃ, tatiye vipallāse
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Kāmapādānena kāmehi saṃyujjati, ayaṃ vuccati kāmāyogo, bhavupādānena bhavehi saṃyujjati, ayaṃ vuccati bhavayogo, diṭṭhupādānena pāpikāya diṭṭhiyā saṃyujjati, ayaṃ vuccati diṭṭhiyogo, attavādupādānena⁴ avijjāya saṃyujjati, ayaṃ vuccati avijjāyogo.

Paṭhame yoge 1hito abhijjhāya kāyaṃ gandhati, ayaṃ vuccati abhijjhākāyagandho, dutiye yoge 1hito byāpādena kāyaṃ gandhati, ayaṃ vuccati byāpādakāyagandho, tatiye yoge 1hito parāmāsena kāyaṃ gandhati, ayaṃ vuccati parāmāsakāyagandho, catutthe yoge 1hito idaṃ-saccābhini-
 vesena kāyaṃ gandhati, ayaṃ vuccati idaṃ-saccābhini-
 vesakāyagandho.

Tassa evaṃ gandhitā kilesā āsavanti.

Kuto⁵ ca vuccati āsavanti ti?

* Anusayato⁶ vā pariyuṭṭhānato vā.

Tattha abhijjhākāyagandhena kāmāsavo, byāpādakāyagandhena bhavāsavo, parāmāsakāyagandhena diṭṭhāsavo, idaṃ-saccābhini-
 vesakāyagandhena avijjāsavo.

Tassa ime cattāro āsavā vepullaṃ gatā oghā bhavanti. Iti āsavavepullā oghavepullaṃ.

Tattha kāmāsavena kāmogho, bhavāsavena bhavogho, diṭṭhāsavena diṭṭhogho, avijjāsavena avijjogho.

Tassa ime cattāro oghā anusayasahagatā⁷ ajjhāsayaṃ anupavittā⁸ hadayaṃ āhacca tiṭṭhanti, tena vuccanti sallā iti.

Tattha kāmoghena rāgasallo, bhavoghena dosasallo, diṭṭhoghena mānasallo, avijjoghena mohasallo.

Tassa imehi catūhi sallehi pariyādiṇṇaṃ viññāṇaṃ catūsu dhammesu saṇṭhahati: rūpe, vedanāya, saññāya, saṃkhāresu.

* Tattha rāgasallena nandūpasecanena⁹ viññāṇena rūpū-

¹ °ni, S.; °nandati, B₁.

² diṭṭhi, S.

³ kappayati, B₁.

⁴ attha°, B₁.

⁵⁻⁵ missing in B₁.

⁶ anussaya°, B₁.

⁷ anusappavittā, S.

⁸ °passacanena, B₁ always.

pagā¹ viññāṇaṭṭhiti, dosasallena nandūpasecanena viññāṇena² vedanūpagā viññāṇaṭṭhiti², mānasallena nandūpasecanena viññāṇena saññūpagā³ viññāṇaṭṭhiti², mohasallena nandūpasecanena viññāṇena saṃkhārūpagā viññāṇaṭṭhiti.

Tassa imāhi catūhi viññāṇaṭṭhitihi upatthaddham viññāṇaṃ catūhi dhammehi agatim⁴ gacchati: chandā, dosā, bhayā, mohā.

Tattha rāgena chandā⁵ agatim⁵ gacchati, dosena dosā agatim gacchati, bhayena bhayā agatim gacchati, mohena mohā agatim gacchati.

Iti kho taṃ ca kammaṃ ime ca kilesā. Esa hetu saṃsārassa.

Evam sabbe⁶ kilesā⁶ catūhi vipallāsehi niddisitabbā⁷.

b) Tattha imā catasso disā: kabalikāro⁸-āhāro asubhe * subhan ti vipallāso kāmupādānaṃ kāmayogo abhijjhakāyagandho kāmāsavo kāmogho rāgasallo rūpūpagā viññāṇaṭṭhiti chandā agatigamanan ti paṭhamā disā, phasso-āhāro dukkhe sukhan ti vipallāso bhavupādānaṃ bhavayogo byāpādakāyagandho bhavāsavo bhavogho dosasallo vedanūpagā viññāṇaṭṭhiti dosā agatigamanan ti dutiyā disā, viññāṇāhāro anicce niccan ti vipallāso diṭṭhupādānaṃ diṭṭhiyogo parāmāsakāyagandho diṭṭhāsavo diṭṭhogho mānasallo saññūpagā viññāṇaṭṭhiti bhayā agatigamanan ti tatiyā disā, manosañcetanāhāro anattani⁹ attā ti vipallāso attavādupādānaṃ¹⁰ avijjāyogo idaṃ-saccābhinivesakāyagandho avijjāsavo avijjogho mohasallo saṃkhārūpagā viññāṇaṭṭhiti mohā agatigamanan ti catutthā¹¹ disā¹¹.

Tattha yo ca kabalikāro⁸-āhāro yo ca asubhe subhan ti vipallāso kāmupādānaṃ kāmayogo abhijjhakāyagandho kāmāsavo kāmogho rāgasallo rūpūpagā viññāṇaṭṭhiti chandā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānam.

Ime rāgacaritassa puggalassa upakkilesā.

¹⁻¹ missing in S. ² °diṭṭhi, S. ³ om. S. ⁴ °ti, S.

⁵ chandāgati, S., and similarly in the correspondent words.

⁶ sabba°, B.₁. ⁷ nidiss°, B.₁. ⁸ kabalimkāro, S.

⁹ anattā ti, B.₁. ¹⁰ attha°, B.₁.

¹¹ catuttha°, B.₁. S.; catutthi d°, B.

Tattha yo ca phasso¹-āhāro¹ yo ca dukkhesu khanti-vipallāso bhavupādānaṃ bhavayogo byāpādakāyagandho bhavāsavo bhavogho dosasallo vedanūpagā viññāṇaṭṭhiti dosā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime dosacaritassa puggalassa upakkilesā.

Tattha yo ca viññāṇāhāro² yo ca anicce niccan ti vipallāso diṭṭhupādānaṃ diṭṭhiyogo parāmāsakāyagandho diṭṭhāsavo diṭṭhogho mānasallo saññūpagā viññāṇaṭṭhiti bhayā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime diṭṭhicaritassa mandassa upakkilesā.

Tattha yo ca manosañcetanāhāro yo ca anattani attā ti vipallāso attavādupādānaṃ aviṇṇyāyogo idaṃ-saccābhinive-sakāyagandho aviṇṇyāsavo aviṇṇyogho mohasallo saṃkhārūpagā viññāṇaṭṭhiti mohā agatigamanan ti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Ime diṭṭhicaritassa udattassa³ upakkilesā.

Tattha yo ca kabalikāro-āhāro⁴ yo ca phasso-āhāro, ime appaṇihitena vimokkhamukhena pariññaṃ gacchanti, viññāṇāhāro suññatāya, manosañcetanāhāro animittena.

Tattha yo ca asubhe subhan ti vipallāso yo ca dukkhe sukhan ti vipallāso, ime appaṇihitena vimokkhamukhena pahānaṃ abhattaṃ⁵ gacchanti, anicce niccan ti vipallāso suññatāya, anattani attā⁶ ti vipallāso animittena.

Tattha⁷ kāmupādānañ⁷ ca³ bhavupādānañ ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhupādānaṃ suññatāya, attavādupādānaṃ animittena.

Tattha⁷ kāmāyogo⁷ ca bhavayogo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhiyogo suññatāya, aviṇṇyāyogo animittena.

Tattha abhiṇṇhākāyagandho⁸ ca byāpādakāyagandho ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti,

¹ phassāho, B.

² vipassanā°, S.

³ om. S.

⁴ hāro, B.; S. has kabalimkārahāro.

⁵ abhattam, B.

⁶ attanā, S.

⁷ attakā°, S.

⁸ aviṇṇyāya kāya°, S.

parāmāsakāyagandho suññatāya, idaṃ-saccābhinivesakāyagandho animittena.

Tattha kāmāsavo ca bhavāsavo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhāsavo suññatāya, avijjāsavo animittena.

Tattha kāmogho ca bhavogho ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, diṭṭhogho suññatāya, avijjogho animittena.

Tattha rūgasallo ca dosasallo ca appaṇihitena vimokkhamukhena pahānaṃ gacchanti, mānasallo suññatāya, mohasallo animittena.

Tattha rūpūpagā ca¹ viññāpaṭṭhiti vedanūpagā ca viññāpaṭṭhiti appaṇihitena vimokkhamukhena pariññāṃ gacchanti, saññūpagā suññatāya, saṃkhārūpagā animittena.

Tattha chandā ca agatigamaṇaṃ dosā ca agatigamaṇaṃ appaṇihitena vimokkhamukhena pahānaṃ gacchanti, bhayā agatigamaṇaṃ suññatāya, mohā agatigamaṇaṃ animittena vimokkhamukhena pahānaṃ gacchanti².

c) Iti sabbe lokavaṭṭānūsārino dhammā niyyanti te^{*} lokā tīhi vimokkhamukhehi³. Tatridaṃ niyyānaṃ: catasso paṭipadā, cattāro satipaṭṭhānā, cattāri jhānāni, cattāro vihārā,^{*} cattāro sammappadhānā⁴, cattāro acchariyā abbhutadhammā, cattāri adhiṭṭhānāni, catasso samādhībhāvanā, cattāro sukhabhāgiyā dhammā, catasso appamāṇā.

Paṭhamā paṭipadā paṭhamam satipaṭṭhānaṃ, dutiyā paṭipadā dutiyam satipaṭṭhānaṃ, tatiyā paṭipadā tatiyam satipaṭṭhānaṃ, catutthā⁵ paṭipadā catuttham satipaṭṭhānaṃ. Paṭhamam satipaṭṭhānaṃ paṭhamam jhānaṃ, dutiyam satipaṭṭhānaṃ dutiyam jhānaṃ, tatiyam satipaṭṭhānaṃ tatiyam jhānaṃ, catuttham satipaṭṭhānaṃ catuttham jhānaṃ. Paṭhamam jhānaṃ paṭhamo vihāro, dutiyam jhānaṃ dutiyo vihāro, tatiyam jhānaṃ tatiyo vihāro, catuttham jhānaṃ catuttho vihāro. Paṭhamo vihāro paṭhamam sammappadhānaṃ¹, dutiyo vihāro² dutiyam sammappadhānaṃ⁶, tatiyo vihāro tatiyam sammappadhānaṃ⁶, catuttho vihāro catut-

¹ om. S. ² gacchati, B. ³ B₁ adds ti.

⁴ °paṭṭhānā, B₁, and so always written with ṭṭh.

⁵ catutthī, B. ⁶ om. B. S.

thaṃ sammappadhānaṃ. Paṭhamāṃ sammappadhānaṃ paṭhamo acchariyo abbhuto dhammo, dutiyaṃ sammappadhānaṃ¹ dutiyo acchariyo¹ abbhuto¹ dhammo¹, tatiyaṃ sammappadhānaṃ¹ tatiyo acchariyo¹ abbhuto¹ dhammo¹, catutthaṃ sammappadhānaṃ catuttho acchariyo abbhuto dhammo. Paṭhamo acchariyo abbhuto dhammo paṭhamāṃ adhiṭṭhānaṃ, dutiyo acchariyo abbhuto dhammo dutiyaṃ adhiṭṭhānaṃ, tatiyo acchariyo abbhuto dhammo tatiyaṃ adhiṭṭhānaṃ, catuttho acchariyo abbhuto dhammo catutthaṃ adhiṭṭhānaṃ. Paṭhamāṃ adhiṭṭhānaṃ paṭhamā samādhībhāvanā, dutiyaṃ adhiṭṭhānaṃ dutiyā samādhībhāvanā, tatiyaṃ adhiṭṭhānaṃ tatiyā samādhībhāvanā, catutthaṃ adhiṭṭhānaṃ catutthā² samādhībhāvanā. Paṭhamā samādhībhāvanā paṭhamo sukhabhāgiyo dhammo, dutiyā samādhībhāvanā dutiyo sukhabhāgiyo dhammo, tatiyā samādhībhāvanā tatiyo sukhabhāgiyo dhammo, catutthā² samādhībhāvanā catuttho sukhabhāgiyo dhammo. Paṭhamo sukhabhāgiyo dhammo paṭhamāṃ appamāṇaṃ, dutiyo sukhabhāgiyo dhammo dutiyaṃ appamāṇaṃ, tatiyo sukhabhāgiyo dhammo tatiyaṃ appamāṇaṃ, catuttho sukhabhāgiyo dhammo catutthaṃ appamāṇaṃ.

Paṭhamā paṭipadā bhāvitā bahulikatā paṭhamāṃ satipaṭṭhānaṃ paripūreti, dutiyā paṭipadā bhāvitā bahulikatā dutiyaṃ satipaṭṭhānaṃ paripūreti, tatiyā paṭipadā bhāvitā bahulikatā tatiyaṃ satipaṭṭhānaṃ paripūreti, catutthā² paṭipadā bhāvitā bahulikatā catutthaṃ satipaṭṭhānaṃ paripūreti. Paṭhamo satipaṭṭhāno bhāvito bahulikato paṭhamāṃ³ jhānaṃ³ paripūreti, dutiyo satipaṭṭhāno bhāvito bahulikato dutiyaṃ jhānaṃ paripūreti, tatiyo satipaṭṭhāno bhāvito bahulikato tatiyaṃ jhānaṃ paripūreti, catuttho satipaṭṭhāno bhāvito bahulikato catutthaṃ jhānaṃ paripūreti. Paṭhamāṃ jhānaṃ bhāvitāṃ bahulikataṃ paṭhamāṃ vihāraṃ paripūreti, dutiyaṃ jhānaṃ bhāvitāṃ bahulikataṃ dutiyaṃ vihāraṃ paripūreti, tatiyaṃ jhānaṃ bhāvitāṃ bahulikataṃ tatiyaṃ vihāraṃ paripūreti, catutthaṃ jhānaṃ bhāvitāṃ bahulī-

¹ om. B. S.² catutthī, B.³ paṭhamajjh°, S., and so in every similar case.

katam catuttham vihāram paripūreti. Paṭhamo vihāro bhāvito bahulikato anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādaṃ paripūreti, dutiyo vihāro bhāvito bahulikato uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānaṃ paripūreti, tatiyo vihāro bhāvito bahulikato anuppannānaṃ kusalānaṃ dhammānaṃ uppādaṃ paripūreti, catuttho vihāro bhāvito bahulikato uppannānaṃ kusalānaṃ dhammānaṃ tṭhitim¹ asammosaṃ² bhiyyobhāvaṃ paripūreti. Paṭhamam sammappadhānaṃ bhāvitam bahulikataṃ mānapahānaṃ paripūreti, dutiyam sammappadhānaṃ bhāvitam bahulikataṃ ālayasamugghataṃ paripūreti, tatiyam sammappadhānaṃ bhāvitam bahulikataṃ avijjāpahānaṃ paripūreti, catuttham sammappadhānaṃ bhāvitam bahulikataṃ bhavūpasamaṃ paripūreti. Mānapahānaṃ bhāvitam bahulikataṃ saccādhittānaṃ paripūreti, ālayasamugghāto bhāvito bahulikato cāgādhittānaṃ paripūreti, avijjāpahānaṃ bhāvitam bahulikataṃ paññādhittānaṃ paripūreti, bhavūpasamo bhāvito bahulikato upasamādhittānaṃ paripūreti. Saccādhittānaṃ bhāvitam bahulikataṃ chandasamādhim paripūreti, cāgādhittānaṃ bhāvitam bahulikataṃ viriyasamādhim paripūreti, paññādhittānaṃ bhāvitam bahulikataṃ cittasamādhim paripūreti, upasamādhittānaṃ bhāvitam bahulikataṃ vimapsāsamādhim³ paripūreti. Chandasamādhī bhāvito bahulikato indriyasamvaram paripūreti, viriyasamādhī bhāvito bahulikato tapam paripūreti, cittasamādhī bhāvito bahulikato buddhim paripūreti, vimapsāsamādhī bhāvito bahulikato sabbupadhipaṭinissaggaṃ⁴ paripūreti. Indriyasamvaro bhāvito bahulikato mettam paripūreti, tapo bhāvito bahulikato karuṇam paripūreti, buddhi bhāvitā bahulikata muditaṃ paripūreti, sabbupadhipaṭinissaggo⁵ bhāvito bahulikato upekkham paripūreti.

Tattha imā catasso disā: paṭhamā paṭipadā paṭhamo * satipaṭṭhāno paṭhamam jhānaṃ paṭhamo vihāro paṭhamo sammappadhāno paṭhamo accharīyo abbhūto dhammo saccādhittānaṃ chandasamādhī indriyasamvaro mettā iti

¹ tṭhiti, S.; iti, B₁.

² asamosam, B. B₁.

³ vimapsādhīpati, B₁.

⁴ nisaggaṃ, B₁.

⁵ nisaggo B₁.

paṭhamā disā, dutiyā paṭipadā dutiyo satipaṭṭhāno dutiyaṃ jhānaṃ dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyo abbhuto dhammo cāgādhiṭṭhānaṃ viriyasamādhi tapo karuṇā iti dutiyā disā, tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyaṃ jhānaṃ tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyo abbhuto dhammo paññādhiṭṭhānaṃ cittasamādhi buddhi muditā iti tatiyā disā, catutthā¹ paṭipadā catuttho satipaṭṭhāno catutthaṃ jhānaṃ catuttho vihāro catuttho sammappadhāno catuttho acchariyo abbhuto dhammo upasamādhiṭṭhānaṃ vimamsāsamādhi sabbupadhipaṭinissaggo² upekkhā³ iti catutthā⁴ disā.

- * Tattha paṭhamā paṭipadā paṭhamo satipaṭṭhāno paṭhamam jhānaṃ paṭhamo vihāro paṭhamo sammappadhāno paṭhamo acchariyo abbhuto dhammo saccādhiṭṭhānaṃ⁵ chandasamādhi indriyasamvaro mettā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Idaṃ rāgacaritassa puggalassa bhesajjam.

Dutiyā paṭipadā dutiyo satipaṭṭhāno dutiyaṃ jhānaṃ dutiyo vihāro dutiyo sammappadhāno dutiyo acchariyo abbhuto dhammo cāgādhiṭṭhānaṃ viriyasamādhi tapo⁶ karuṇā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Idaṃ dosacaritassa puggalassa bhesajjam.

Tatiyā paṭipadā tatiyo satipaṭṭhāno tatiyaṃ jhānaṃ tatiyo vihāro tatiyo sammappadhāno tatiyo acchariyo abbhuto dhammo paññādhiṭṭhānaṃ cittasamādhi buddhi muditā iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

Idaṃ diṭṭhicaritassa⁷ mandassa bhesajjam.

Catutthā¹ paṭipadā catuttho satipaṭṭhāno catutthaṃ jhānaṃ catuttho vihāro catuttho sammappadhāno catuttho acchariyo abbhuto dhammo upasamādhiṭṭhānaṃ vimamsāsamādhi sabbupadhipaṭinissaggo⁸ upekkhā³ iti imesaṃ dasannaṃ suttānaṃ eko attho byañjanam eva nānaṃ.

¹ catutthī, B. S. ² nisaggo, B.₁. ³ upekkhā, B.₁.

⁴ catutthī, B. S.; °tthi, B.₁. ⁵ samādhiṭṭhānaṃ, S.

⁶ B.₁. S. *insert* kammaṃ. ⁷ B.₁. S. *add* puggalassa.

⁸ °paṭipadānisaggo, B.₁.

Idaṃ diṭṭhicaritassa udattassa bhesajjaṃ.

Tattha dukkhā¹ ca paṭipadā dandhābhiññā dukkhā ca *
paṭipadā khippābhiññā appaṇihitaṃ vimokkhamukhaṃ, su-
khā² paṭipadā² dandhābhiññā suññatavimokkhamukhaṃ³,
sukhā² paṭipadā² khippābhiññā animittaṃ⁴ vimokkha-
mukhaṃ⁴.

Tattha kāye kāyānupassitā⁵ satipaṭṭhānaṃ⁶ ca⁷ veda-
nāsu vedanānupassitā⁸ satipaṭṭhānaṃ ca appaṇihitaṃ vimo-
kkhamukhaṃ, citte cittānupassitā suññatavimokkhamu-
khaṃ⁹, dhammesu dhammānupassitā animittaṃ⁴ vimokkha-
mukhaṃ⁴.

Tattha paṭhamaṃ¹⁰ ca¹⁰ jhānaṃ¹⁰ dutiyaṃ ca jhānaṃ
appaṇihitaṃ vimokkhamukhaṃ, tatiyaṃ jhānaṃ suññatā,
catutthaṃ jhānaṃ animittaṃ vimokkhamukhaṃ.

Tattha paṭhamo ca vihāro dutiyo ca vihāro appaṇihitaṃ
vimokkhamukhaṃ, tatiyo vihāro suññatā, catuttho vihāro
animittaṃ vimokkhamukhaṃ.

Tattha paṭhamaṃ ca sammappadhānaṃ dutiyaṃ ca
sammappadhānaṃ appaṇihitaṃ vimokkhamukhaṃ, tatiyaṃ
sammappadhānaṃ suññatā, catutthaṃ sammappadhānaṃ
animittaṃ vimokkhamukhaṃ.

Tattha mānapahānaṃ ca ālayasamugghāto ca¹¹ appaṇi-
hitaṃ vimokkhamukhaṃ, avijjāpahānaṃ suññatā, bhavūpa-
samo animittaṃ vimokkhamukhaṃ.

Tattha saccādhītṭhānaṃ ca cāgādhītṭhānaṃ ca appaṇi-
hitaṃ vimokkhamukhaṃ, paññādhītṭhānaṃ suññatā, upasa-
mādhītṭhānaṃ animittaṃ vimokkhamukhaṃ.

Tattha chandasamādhī ca¹¹ viriyasamādhī ca appaṇi-
hitaṃ vimokkhamukhaṃ, cittasamādhī suññatā, vīmaṃsāsam-
ādhī animittaṃ vimokkhamukhaṃ.

Tattha indriyaṃ samvaro ca tapo ca appaṇihitaṃ
vimokkhamukhaṃ, buddhi suññatā, sabbupadhipaṭinissaggo¹²
animittaṃ vimokkhamukhaṃ.

¹ dukkhaṃ, S.

² sukha°, S.

³ °mukkhā, S.

⁴ °ttavi°, B.

⁵ °passanā, B₁; °passi viharatā, S.

⁶ °ppadhānaṃ, S.

⁷ om. B₁. S.

⁸ °passinā B₁.

⁹ suññatā°, B₁. S.

¹⁰ °pathamajhānaṃ, B₁.

¹¹ om. S.

¹² °dhinisaggā, B₁.

Tattha mettā ca karuṇā ca appanīhitam vimokkhamukham, muditā suññatā, upekkhā¹ animittam vimokkhamukham.

* d) Tesam vikkīlitam:

Cattāro āhārā, tesam paṭipakkho catasso paṭipadā. Cattāro vipallāsā, tesam paṭipakkho cattāro satipaṭṭhānā. Cattāri upādānāni, tesam paṭipakkho cattāri jhānāni. Cattāro yogā, tesam paṭipakkho cattāro viharā. Cattāro gandhā, tesam paṭipakkho cattāro sammappadhānā. Cattāro āsavā, tesam paṭipakkho cattāro acchariyā abbhutā dhammā. Cattāro oghā, tesam paṭipakkho cattāri adhiṭṭhānāni. Cattāro sallā, tesam paṭipakkho catasso samādhībhāvanā. Catasso² viññāṇaṭṭhitiyo, tāsam paṭipakkho cattāro sukhabhāgiyā dhammā. Cattāri agatigamanāni, tesam paṭipakkho catasso appamāṇā.

Sīhā: buddhā paccekabuddhā sāvakā ca hatarāgadosa-mohā³.

* Tesam vikkīlitam⁴ bhāvanā sacchikiriyā byantikiriyā ca. Vikkīlitam indriyādhiṭṭhānam, vikkīlitam vipariyāsānadhiṭṭhānañ⁵ ca. Indriyāni saddhammagocarō vipariyāsā kilesagocarō.

Ayam vuccati sīhavikkīlitassa ca⁶ nayassa⁶ disālocanassa ca⁶ nayassa bhūmī ti.

Tenāha: —

Yo neti vipallāsehi⁷ | kilese⁸ . . .

Veyyakaraṇesu hi ye | kusalākusalā⁹ ti ca.

* 4. Tattha ye dukkhāya paṭipadāya¹⁰ dandhābhiññāya khippābhiññāya⁶ ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā.

Tesam catunnam puggalānam ayam samkilesa: cattāro āhārā cattāro vipallāsā cattāri upādānāni cattāro yogā cattāro gandhā cattāro āsavā cattāro oghā cattāro sallā catasso viññāṇaṭṭhitiyo cattāri agatigamanāni ti.

¹ upekkhā, S. ² cattāro, B₁. ³ gata°, S. ⁴ °tā, B₁.

⁵ vipariyāsana°, B₁; vipariyāsam nadhiṭṭhānañ, S.

⁶ om. S. ⁷ °se ti, B₁. ⁸ samkilesēhi, B. S.; om. B₁; S. adds ca. ⁹ kusalā, B₁. ¹⁰ °dāni, S.

Tesaṃ catunnaṃ puggalānaṃ idaṃ vodānaṃ: catasso paṭipadā cattāro satipaṭṭhānā cattāri jhānāni cattāro vi-hārā cattāro sammappadhānā cattāro acchariyā abbhūtā dhammā cattāri adhiṭṭhānāni catasso samādhibhāvanā cattāro sukhābhāgiyā dhammā catasso appamāṇā iti.

Tattha ye dukkhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā.

Tattha yo sukhāya paṭipadāya khippābhiññāya ca niyyāti, ayaṃ ugghaṭitaññū, yo sādharmaṇāya¹, ayaṃ vipaṇcitaññū, * yo dukkhāya paṭipadāya dandhābhiññāya niyyāti, ayaṃ neyyo.

Tattha Bhagavā ugghaṭitaññussa puggalassa samathaṃ upadissati, neyyassa vipassanaṃ, samathavipassanaṃ vipaṇcitaññussa².

Tattha Bhagavā ugghaṭitaññussa puggalassa mudukaṃ dhammadesanaṃ upadissati, tikkhaṃ neyyassa, mudu-tikkhaṃ vipaṇcitaññussa³.

Tattha Bhagavā ugghaṭitaññussa puggalassa saṃkhittena dhammaṃ desayati, saṃkhitta-vitthārena vipaṇcitaññussa, vitthārena neyyassa.

Tattha Bhagavā ugghaṭitaññussa puggalassa nissaraṇaṃ upadissati, vipaṇcitaññussa ādinavaṇ ca nissaraṇaṇ ca upa-dissati, neyyassa assādaṇ ca ādinavaṇ ca nissaraṇaṇ ca upadissati (Cf. p. 7).

Tattha Bhagavā ugghaṭitaññussa adhipaṇṇā-sikkhaṃ paṇṇāpayati, adhiccitaṃ vipaṇcitaññussa, adhisīlaṃ neyyassa.

Tattha ye dukkhāya paṭipadāya dandhābhiññāya⁴ khi-ppābhiññāya ca niyyanti, ime dve puggalā. Ye sukhāya paṭipadāya dandhābhiññāya khippābhiññāya ca niyyanti, ime dve puggalā. Iti kho cattāri hutvā tīpi bhavanti: ugghaṭitaññū, vipaṇcitaññū, neyyo ti.

Tesaṃ tiṇṇaṃ puggalānaṃ ayaṃ saṃkilesa: tīpi akusa-lamūlāni lobho-akusalamūlaṃ doso-akusalamūlaṃ moho-

¹ oṇaṇ, B₁. ² B₁ adds puggalassa.

³ S. adds puggalassa. ⁴ B₁. S. add ca.

akusalamūlaṃ¹, tiṇi duccaritaṇi kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ, tayo akusalavitakkā² kāmavitakko byāpādavitaṃ vihiṃsāvitakko, tisso akusalasaññā kāmasaññā byāpādasaññā vihiṃsāsaññā, tisso viparitasaññā³ niccasaññā sukhasaññā attasaññā, tisso vedanā sukhā⁴ vedanā⁴ dukkhā⁵ vedanā⁵ adukkhamasukhā vedanā, tisso dukkhatā dukkhadukkhatā saṃkhāradukkhatā vipariṇāmadukkhatā, tayo aggī rāgaggi dosaggi mohaggi, tayo sallā rāgasallo dosasallo mohasallo, tisso jaṭā ragajaṭā dosajaṭā mohajaṭā, tisso akusalūpaparikkhā⁶ akusalaṃ kāyakammaṃ akusalaṃ vacikammaṃ akusalaṃ manokammaṃ, tisso vipattiyo silavipatti diṭṭhivipatti ācāravipatti.

Tesaṃ tiṇaṃ puggalānaṃ idaṃ vodānaṃ: tiṇi kusalamūlāni alobho-kusalamūlaṃ adoso-kusalamūlaṃ⁷ amoho-kusalamūlaṃ, tiṇi sucaritaṇi kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ, tayo kusalavitakkā nekkhammavitakko⁸ abyāpādavitaṃ avihiṃsāvitakko, tayo samādhisavitakko-savicāro samādhī avitakko-vicāramatto samādhī avitakko-avicāro samādhī, tisso kusalasaññā nekkhammasaññā⁹ abyāpādasaññā avihiṃsāsaññā, tisso aviparitasaññā¹⁰ aniccasaññā dukkhasaññā anattasaññā, tisso kusalūpaparikkhā¹¹ kusalaṃ kāyakammaṃ kusalaṃ vacikammaṃ kusalaṃ manokammaṃ, tiṇi soceyyāni kāyasoceyyaṃ vacīsoceyyaṃ maṇosoceyyaṃ, tisso sampattiyo silasampatti samādhisampatti paññāsampatti, tisso sikkhā adhisīlasikkhā adhicitasikkhā¹² adhipaññāsikkhā, tayo khandhā silakkhandho samādhikkhandho paññakkhandho¹³, tiṇi vimokkhamukkhāni suññataṃ animittaṃ appaṇihitaṃ ti. Iti kho cattāri hutvā tiṇi bhavanti tiṇi hutvā dve bhavanti: taṇhācarito ca¹⁴ diṭṭhicarito ca.

* Tesaṃ dvinnāṃ puggalānaṃ ayaṃ saṃkilesa: taṇhā ca avijjā ca ahirikaṇ ca anottappaṇ ca asati ca asampajañi-

¹ 'lan ti S.

² akusalā vi°, B.

³ viparitā s°, B.

⁴ sukhav°, B.

⁵ dukkhav°, B.

⁶ akusalamūpaparikkhāro, S.

⁷ aku°, B.

⁸ nekkhama°, B.; nikkhama°, B.

⁹ nekkhama°, B.; nikkhama°, S.

¹⁰ otā s°, S.

¹¹ kusalaparikkhā, S.

¹² adhicitā°, B. B.

¹³ paññā°, B. S.

¹⁴ om. B.

ñāṇ ca ayonisomanasikāro¹ ca kosajjaṇ ca dovacassaṇ
ca ahaṃkāro ca mamaṃkāro ca asaddhā² ca pamādo ca
asaddhammasavanaṇ³ ca asaṃvaro ca abhiṇṇhā ca byāpādo
ca nīvaraṇaṇ ca saṃyojanaṇ ca kodho ca upanāho ca
makkho ca palāso ca issā ca macchariyaṇ⁴ ca māyā ca
sātheyyaṇ ca sassatadiṭṭhi ca ucchedadiṭṭhi cā ti.

Tesaṃ dvinnam puggalānam idaṃ vodānam: samatho
ca vipassanā ca hiri ca ottappaṇ ca sati ca sampajaññaṇ
ca yonisomanasikāro⁵ ca viriyārambho ca sovaccassaṇ⁶ ca
dhamme-ñāṇaṇ ca anvaye-ñāṇaṇ ca khaye-ñāṇaṇ ca anu-
ppāde-ñāṇaṇ ca saddhā ca appamādo ca saddhammasa-
vanaṇ ca saṃvaro ca anabhiṇṇhā ca abyāpādo ca rāgavi-
rāgā ca cetovimutti avijjāvirāgā ca paññāvimutti⁷ abhisam-
ayo ca appicchatā⁸ ca santuṭṭhi ca akodho ca anupanāho
ca amakkho ca apalāso ca issāpahānaṇ ca macchariya-
pahānaṇ ca vijjā ca vimutti ca saṃkhatārammaṇo⁹ ca vi-
mokkho asaṃkhatārammaṇo ca vimokkho sa-upādisesā ca
nibbānadhātu anupādisesā ca nibbānadhātū ti.

Ayaṃ vuccati¹⁰ tipukkhalassa ca nayassa aṅkusassa ca
nayassa bhūmi ti.

Tenāha: —

Yo akusale samūlehi | neti ti

Oloketvā¹¹ disalocanena¹² ti ca.

Niyuttam nayasamuṭṭhānam.

D.

Sāsanapaṭṭhāna.

1. Tattha aṭṭhārasa mūlapadā kuhiṃ daṭṭhabbā?

Sāsanapaṭṭhāne¹³.

Tattha katamam sāsanaapaṭṭhānam?

¹ ayoni ca ayoniso°, B.² assa°, S.; asaddho B.

³ assa°, B.⁴ maccheraṇ, B. S. ⁵ yoni ca yoniso°, B.

⁶ sovaccaṇ, B. ⁷ B. S. *add* ca. ⁸ api°, B.; atijjhātā, B.

⁹ saṃkhāraṇār°, S. ¹⁰ om. B. S. ¹¹ °kayitvā, *all MSS.*

¹² disā°, *all MSS.* ¹³ °nena, B.

Samkilesasabhāgiyaṃ suttam, vāsanābhāgiyaṃ suttam, nibbedhabhāgiyaṃ suttam, asekkhabhāgiyaṃ¹ suttam, samkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam, samkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam, samkilesabhāgiyaṃ ca asekkhabhāgiyaṃ ca suttam, samkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekkhabhāgiyaṃ¹ ca suttam, samkilesabhāgiyaṃ ca vāsanābhāgiyaṃ² ca² nibbedhabhāgiyaṃ³ ca suttam, vāsanābhāgiyaṃ⁴ ca nibbedhabhāgiyaṃ ca suttam⁴ taṇhāsamkilesabhāgiyaṃ suttam, diṭṭhisamkilesabhāgiyaṃ suttam, duccharitasamkilesabhāgiyaṃ⁵ suttam, taṇhāvodānabhāgiyaṃ⁶ suttam, diṭṭhivodānabhāgiyaṃ⁶ suttam, duccharitavodānabhāgiyaṃ⁶ suttam.

Tattha samkilesa tividho: taṇhāsamkilesa, diṭṭhisamkilesa, duccharitasamkilesa.

Tattha taṇhāsamkilesa samathena visujjhati. So samatho samādhikkhandho. Diṭṭhisamkilesa vipassanāya visujjhati. Sā vipassanā paññakkhandho⁷. Duccharitasamkilesa sucaritena visujjhati. Taṃ sucaritaṃ silakkhandho.

Tassa⁸ sīle patiṭṭhitassa yadi āsatti uppajjati bhavesu, evaṃ sāyaṃ samathavipassanā bhāvanāmayam puññakiriyavattu⁹ bhavati. Tatrūpattiyā¹⁰ samvattati.

- * Imāni cattāri suttāni sādharmaṇi katāni aṭṭha bhavanti. Tāni yeva aṭṭha suttāni sādharmaṇi katāni soḷasa bhavanti. Imehi soḷasahi suttehi bhinnehi navavidham suttam bhinnam bhavati. Gāthāya gāthā anuminitabbā. Veyyākaraṇena veyyākaraṇam anuminitabbam. Suttana suttam anuminitabbam.

2. Tattha katamam samkilesabhāgiyaṃ suttam?

Kāmaṇḍhā jālasaṇḍhannū¹¹ taṇhāchadanachādītū

¹ asekkha°, S. ² om. S.

³ anibbedha°, S., then it continues: asekkhabhāgiyaṃ ca suttam samki° ca.

⁴⁻⁴ missing in B₁; S. repeats this phrase.

⁵ duccharitaṃ samki°, S. ⁶ °vodānam bh°, S.

⁷ paññā°, B. ⁸ tattha, B₁.

⁹ kriya°, B.; °vatthum, S. ¹⁰ °yaṃ, B₁.

¹¹ jālapacchannā, B₁. S.

*pamattabandhunā¹ baddhā² macchā² va kumināmukhe³
jarāmarañam anveti⁴ vaccho khirapako⁵ va mātaran ti*
(Cf. p. 36).

Idaṃ saṃkilesabhāgiyaṃ suttam.

Cattār⁶ imāni bhikkhave agatigamanāni.

*Katamāni cattāri? Chandā agatiṃ⁶ gacchati, dosā agatiṃ
gacchati, bhayā agatiṃ gacchati, mohā agatiṃ gacchati.*

*Imāni kho⁷ bhikkhave cattāri agatigamanāni. Idaṃ
avoca Bhagavā. Idaṃ vatvāna Sugato athūparam etad
avoca Satthū: —*

*Chandā dosā bhayā mohā yo dhammaṃ ativattati⁸
nihiyati tassa yaso kālapakkhe va candimā ti* (Cf.
A. II, p. 18).

Idaṃ saṃkilesabhāgiyasuttam.

*Manopubbāṅgamā dhammā manoseṭṭhā manomayā
manasā ce paduṭṭhena bhāsati⁹ vā karoti vā
tato naṃ dukkham anveti cakkam va vahato padan ti*
(Dhp. v. 1).

Idaṃ saṃ¹⁰

*Middhī yadā hoti mahagghaso ca
niddāyitā samparivattasāyī
mahāvarāho¹¹ va nivāpapaṭṭho¹²
punappunaṃ gabbham upeti mando ti* (Thag. v. 17;
Dhp. v. 325).

Idaṃ saṃ¹³

*Ayasā va malaṃ samuṭṭhitam
tat¹⁴ uṭṭhāya tam eva khādati
evaṃ atidhonacārinam
sāni¹⁵ kammāni nayanti¹⁶ duggatin ti* (Dhp. v. 240).

Idaṃ saṃ¹⁷

¹ °bandhanā°, S.; pamattābandhanā°, B.; bandhā, all MSS.

² maccho, S. ³ °mukhena, B.

⁴ anveti, S.; andheti, B. ⁵ khirū°, B.; khirūpago, S.

⁶ agati, B. S. throughout. ⁷ B. adds me.

⁸ abhi°, S. ⁹ °ti, all MSS. ¹⁰ S. in full.

¹¹ mahāphavarāho, B. ¹² °phuṭṭho, S.; °vuṭṭho, B.

¹³ S. adds *pe* | suttam throughout, unless otherwise anno-
tated. ¹⁴ tad, B. S. ¹⁵ tāni, B. S.

¹⁶ niyyanti, B. ¹⁷ S. omits saṃ°

*Coro yathā sandhimukhe¹ gahūto
sakammunū² haññati bajjhate ca
evam ayaṃ pecca³ pajā parattha
sakammunū² haññati⁴ bajjhate cā ti* (Cf. M. II, p. 74).

Idaṃ saṃ^o

*Sukhakāmāni bhūtāni yo daḍḍena vihiṃsati
attano sukham esāno pecca⁵ so na labhe⁶ sukhan ti*
(Ud. p. 127; Dh. p. v. 131).

Idaṃ saṃ^o

*Gunnān ce taramānānaṃ jīmhaṃ gacchati punigavo
sabbā tū jīmhaṃ⁸ gacchanti nette jīmhaḡate sati.
Evam eva⁹ manussesu yo hoti seṭṭhasammato
so ce adhammaṃ carati pageva itarā pajā,
sabbhaṃ raṭṭhaṃ dukhaṃ seti rājā ce hoti adhammiko; ti*
(A. II, p. 75 sq.; Jāt. III, p. 111; V, p. 222. 242).

Idaṃ saṃ^o

*Sukiccharūpū¹⁰ va¹ ime manussā
karonti pāpaṃ upadhīsu¹¹ rattā
gacchanti te bahujaṇasannivāsaṃ
nirayaṃ Aviciṃ¹² kaṭukaṃ¹² bhayānakan ti.*

Idaṃ saṃ^o

*Phalaṃ ve kadaliṃ hanti phalaṃ ve uṃ¹³ phalaṃ¹³ naḡaṃ
sakkāro kāpurisaṃ hanti gabbho assāturīṃ¹⁴ yathā ti*
(S. I, p. 154; Vin. II, p. 188).

Idaṃ saṃ^o

*Kodhamakkhagarū¹⁵ bhikkhu lābhasakkārakāraṇā¹⁶
sukhette pūtibījaṃ¹⁷ ca saddhammasmiṃ¹⁸ na rūhaṭi ti.*

Idaṃ saṃ^o

*Idhāhaṃ bhikkhave ekaccaṃ puggalaṃ cetasā ceto paricca
buddhacakkhunū evaṃ pajānāmi, yathā kho ayaṃ puggalo
iriyati yaṇ ca paṭipadaṃ paṭipanno yaṇ ca maggaṃ samārū-*

¹ mukhena, B.
² sakammanā, B.
³ pacca, B.
⁴ om. S.
⁵ pacca, all MSS. exc. Com.
⁶ labhate, B.
⁷ See the corrections of this verse in the J. P. T. S. 1890, p. 93.
⁸ ohā, B.
⁹ evaṃ, S. Com.
¹⁰ sukicca°, B.
¹¹ °dhisu, B. B., Com.
¹² avici°, B.; avicitam ka°, B.
¹³ veluph°, S.
¹⁴ °tari, S.; °tari, B.
¹⁵ °gurū, S.
¹⁶ °naṃ, B.
¹⁷ putibī°, B. B.
¹⁸ °smi, B.

lho, imasmim cāyaṃ samaye kālaṃ kareyya yathābhaṭaṃ nik-khitto evaṃ niraye. Taṃ kissa hetu? Cittaṃ hi 'ssa bhikkhave padositaṃ¹. Cittapadosahetu ca pana evaṃ idh'ekacco kāyassa bhedaṃ parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati².

Etam atthaṃ Bhagavā avoca. Tatth'etaṃ itivuccati:

Paduṭṭhacittaṃ natvāna ekaccam iha puggalaṃ

etaṃ atthaṃ viyākāsi Satthā bhikkhūna³ santike:

Imasmim cāyaṃ samaye kālaṃ karissati puggalo

nirayasmim⁴ upapajjeyya cittaṃ hi 'ssa padositaṃ.

Cittapadosahetu⁵ hi sattā gacchanti duggatiṃ⁶

yathābhaṭaṃ nikkhipeyya evaṃ eva tathāvidho

kāyassa bhedaṃ duppaṇṇo nirayaṃ so 'papajjati⁷ ti.

Ayam pi attho vutto Bhagavatā, iti me sutan ti (Cf.

It. p. 12 sq.).

Idaṃ saṃ^o

Sace bhāyatha⁸ dukkhassa sace vo dukkham appiyaṃ

mākattha pāpakaṃ kammaṃ āvi vā yadi vā raho

sace 'va pāpakaṃ kammaṃ karissatha karoṭha vā

na vo dukkhā pamutyatthi upeccāpi palāyatan ti (Cf.

Idaṃ saṃ^o

S. I, p. 209).

Adhammena dhaṇaṃ laddhā musāvādena cūbhayaṃ

mameti bālā maññanti, taṃ kathaṃ nu bhavissati? —

Antarāyā⁹ bhavissanti sambhaṭṭassa vinassati

matā saggāṃ na gacchanti, nanu ettāvatā hatū ti?

Idaṃ saṃ^o

Kathaṃ khaṇati¹⁰ attānaṃ, kathaṃ mittehi jīrati

kathaṃ vivatṭate dhammā, kathaṃ saggāṃ na gacchati? —

Lobhā khaṇati attānaṃ, luddho mittehi jīrati

lobhā vivatṭate dhammā, lobhā saggāṃ na gacchati¹¹ ti.

Idaṃ saṃ^o

Caranti¹² bālā dummedhā amitteneva attanā

karontā¹³ pāpakaṃ kammaṃ yaṃ hoti kaṭukapphalaṃ.

¹ 'tan ti, S. ² upajj^o, S. ³ bhikkhūnaṃ, B. S.

⁴ 'smi, B₁. ⁵ cittapadosahetu, all MSS. ⁶ 'ti, B₁.

⁷ upapa^o, S.; upajja^o, B₁. ⁸ bhayata, B₁.

⁹ all MSS. add su. ¹⁰ khaṇāti, S. ¹¹ 'ti (without ti), S.

¹² ca rakkhanti, B. ¹³ 'to, B₁; 'ti, B.

*Na taṃ kammaṃ kataṃ¹ sādhu yaṃ katvā anutappati²
yassa assumukho rodaṃ vipākaṃ paṭisevatī ti* (S. I.
p. 57; Dhṃ. v. 66 sq.).

Idaṃ saṃ^o

*Dukkaraṃ duttitikkhaṇ ca aviyaṭṭena sāmānñam
bahū hi tattha sambūdhā yattha bālo paṣidati* (S. I, p. 7).
*Yo hi atthaṇ ca dhammaṇ ca bhāsamāne Tathāgate
manam padosaye bālo³, mogham kho tassa jīvitam.*

*Etaṇ⁴ cāham⁴ arahāmi dukkhaṇ ca ito ca pāpiyataram
bhante, yo appameyyesu Tathāgatesu cittaṃ padosemi avi-
tarāgo⁵ ti.*

Idaṃ saṃ^o

*Appameyyam paminanto ko 'dha vidvā vikappaye
appameyyam pamāyantam nivutaṃ⁶ maññe akissavan ti*

Idaṃ saṃ^o [(S. I, p. 149).

*Purisassa hi jātassa kudhārī⁷ jāyate mukhe
yāya chindati attānam bālo dubbhāsitaṃ bhaṇam* (S. I.
p. 149; A. V, p. 171. 174).

*Na hi sattham⁸ sunisitaṃ⁹ visam kalāhalam¹⁰ iva¹¹
evam viraddham pāpeti¹² vācā dubbhāsitaṃ yathā ti*

Idaṃ saṃ^o [(Cf. Jāt. III, p. 103).

*Yo nindiyam pasamsati
taṃ vā nindati yo pasamsiyo
vicināti mukhena so kalim¹³
kalinā tena sukham na vindati.*

*Appamatto ayam kali
yo akkhesu dhanaparājayo
sabbassāpi sahāpi attanā
ayam eva mahattaro kali
yo sugatesu¹⁴ manam padosaye ti.*

*Sataṃ sahasānam nirabbudānam¹⁵
chattimsati¹⁶ pañca¹⁶ ca abbudāni*

¹ om. B.

² °kappati, B.

³ balaṃ, B.

⁴ etaṃ tassa, B.

⁵ °gā, all MSS.

⁶ nivattam. B.

⁷ so all MSS.

⁸ sattham, B.

⁹ sunissitam, S.

¹⁰ °lam, B. S. Com.; hālakalam, B.

¹¹ pi ca, S.

¹² pāpeti, B.; pāneti, S.

¹³ kali, S.; kali, B.

¹⁴ °tena, B.

¹⁵ °dāni, B.

¹⁶ chattisatippaṇca, B.

yam ariyagarahī nirayaṃ upeti
vācam manañ ca pañidhāya pāpakan ti (S. I,
 p. 149; A. II, p. 3 sq.; V, p. 171. 174).

Idaṃ saṃ^o

Yo lobhaguṇe anuyutto, so vacasā¹ paribhāsati aññe
assaddho anariyo avadaññū² maccharī pesuṇiyam anuyutto.

Mukhadugga vibhūta³ anariya⁴ *

bhūnahi pāpaka dukkatakārī

purisanta kali avajātakaputta⁵

mā bahu bhāṇ' idha nerayiko 'si.

Rajam ākirase ahitāya

sante garahasi kibbisakārī

bahūni⁶ duccaritāni caritvā

gacchasi⁷ papataṃ⁸ cīrarattan⁹ ti.

Idaṃ saṃkilesabhāgiyaṃ suttaṃ.

3. Tattha katamaṃ vāsanābhāgiyaṃ suttaṃ?

Manopubbaṅgamā dhammā manosetthā manomayā

manasā ce pasannena bhāsati vā karoti vā

tato naṃ sukham anveti chāyā va anupāyinī ti (Dhp. v. 2).

Idaṃ vāsanābhāgiyaṃ suttaṃ.

Mahānāmo Sakko Bhagavantam etad avoca:—

Idaṃ bhante Kapilavatthu¹⁰ iddhañ c'eva phītañ ca *
bahujanam ākiṇṇamanussam sambādhabhyūham¹¹. So kho
aham bhante Bhagavantam vā⁷ payirupāsivā manobhāva-
niye vā bhikkhū sāyaṇhasamayam Kapilavatthum¹² pavi-
santo bhantena¹³ pi¹³ hatthinā samāgacchāmi, bhantena
pi assena samāgacchāmi, bhantena pi rathena samāgacchāmi,
bhantena pi sakaṭena samāgacchāmi, bhantena pi purisena
samāgacchāmi. Tassa mayham bhante tasmim samaye
mussat' eva Bhagavantam ārabha sati, mussati dhammam
ārabha sati, mussati samgham ārabha sati. Tassa may-
ham bhante evam hoti: Imamhi cāham¹⁴ sāyaṇhasamaye¹⁵
kālam kareyyam¹⁶, kū mam' assa gati ko abhisamparāyo ti?

¹ B. adds ca. ² anava^o B₁. ³ oṭam, B. ⁴ oṇam, S.

⁵ oṇutta, S. ⁶ B. adds ca, S. 'dha. ⁷ B. B₁ add kho.

⁸ pāpakam, S. ⁹ cira^o, S. ¹⁰ vatthum, B₁. S.

¹¹ sambādhabivbhūham, B₁. ¹² oṇvatthu, B₁. ¹³ oṇāpi, S.

¹⁴ cāyam, S. ¹⁵ samaye, S. ¹⁶ oṇya, B₁. S.

Mā bhāyi Mahānāma mā bhāyi¹ Mahānāma, apāpakaṃ² te maraṇaṃ bhavissati apāpikā³ kālaṃkiriyā⁴. Catūhi kho Mahānāma dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. Katamehi catūhi?

Idha Mahānāma ariyasāvako buddhe aveccappasādena samannāgato hoti: iti pi so Bhagavā arahaṃ | pe⁵ | Satthā⁶ devamanussānaṃ⁶ buddho Bhagavā ti. Dhamme | pe⁷ | Saṃghe | pe⁶ | ariyakantehi sīlehi samannāgato hoti akhaṇḍehi pe⁵ | samādhisaṃvattanikehi.

Seyyathā pi Mahānāma rukkho pācīnaninno pācīnapoṇo pācīnapabbhāro. So mūlehi chinno katamena papateyyā ti?

Yena bhante ninno yena poṇo yena pabbhāro ti.

Evam eva kho Mahānāma imehi catūhi dhammehi samannāgato ariyasāvako nibbānaninno hoti nibbānapoṇo nibbānapabbhāro. Mā bhāyi Mahānāma mā bhāyi Mahānāma, apāpakaṃ te maraṇaṃ bhavissati apāpikā kālakiriyā ti (S. V, p. 371).

Idaṃ vāsanābhāgiyaṃ suttaṃ.

*Sukhakāmāni bhūtāni yo daṇḍena na hīṃsati
attano sukham esāno pecca⁸ so labhate sukhaṃ ti*

(Ud. p. 12; Dh. v. 132).

Idaṃ vā⁹

*Gunṇaṇ¹⁰ ce taramānānaṃ ujum gacchati puṇḍavo
sabbā tū ujum gacchanti nette ujum gate sati.*

*Evam eva manussesu yo hoti seṭṭhasammato
so ce¹¹ 'va¹¹ dhammaṃ carati pageva itarū pajā,
sabbam raṭṭhaṃ sukhaṃ seti rājā ce hoti dhammiko ti
(A. II, p. 76; Jāt. III, p. 111; V, p. 168. 242).*

Idaṃ vā⁹

*Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa
ārāme. Tena kho pana samayena sambahulā bhikkhū Bhaga-*

¹ B. adds idaṃ. ² apāpikaṃ, B. S.

³ °kaṃ, B. ⁴ °yaṃ, B.

⁵ pa, B. ⁶ om. B. ⁷ pa, B. B.; om. S.

⁸ pacca, B. B. ⁹ B. S. in full. ¹⁰ guṇṇaṇ, S.

¹¹ B. has ce.

vato cīvarakammaṃ karonti: niṭṭhitacīvaro Bhagavā temā-saccayena cārikaṃ pakkamissatī ti. Tena kho pana samayena Isidatta-Purāṇā thapatayo¹ Sūkete paṭivasanti kenaci-d-eva karanīyena. Assosum kho Isidatta-Purāṇā thapatayo 'sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti: niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissatī' ti.

Atha kho Isidatta-Purāṇā thapatayo magge purisaṃ thapesum: yadū tvaṃ ambho purisa passeyyāsī Bhagavantam āgacchantam arahantam sammāsambuddham, atha amhākaṃ āroceyyāsī ti. Dvīhatiham thito kho so² puriso addasa Bhagavantam dūrato 'va āgacchantam. Disvāna yena Isidatta-Purāṇā thapatayo ten' upasaṅkamī, upasaṅkamitvā Isidatta-Purāṇe³ thapatayo etad avoca: ayaṃ bhante Bhagavā āgacchati araham sammāsambuddho, yassa dāni kalam māññathā ti.

Atha kho Isidatta-Purāṇā thapatayo yena Bhagavā ten' upasaṅkamīsu, upasaṅkamitvā Bhagavantam abhivādetvā Bhagavantam piṭṭhito piṭṭhito anubandhiṃsu. Atha kho Bhagavā maggā⁴ okkamā⁴ yen' aññataram rukkhamulam ten' upasaṅkamī, upasaṅkamitvā paññatte āsane nisīdi. Isidatta-Purāṇā pi kho thapatayo Bhagavantam abhivādetvā ekamantam nisīdiṃsu. Ekamantam nisinnū⁵ kho Isidatta-Purāṇā thapatayo Bhagavantam etad avocum: —

Yadū mayaṃ bhante Bhagavantam suṇoma 'Sāvatthiyā⁶ Kosalesu cārikaṃ pakkamissatī' ti, hoti no tasmīṃ samaye anattamanatā, hoti domanassam 'dūre no Bhagavā bhavissatī' ti. Yadū⁷ mayaṃ bhante Bhagavantam suṇoma 'Sāvatthiyā⁶ Kosalesu cārikaṃ pakkanto' ti⁸, hoti no tasmīṃ samaye anattamanatā, hoti domanassam 'dūre no Bhagavā' ti. Yadū mayaṃ bhante Bhagavantam suṇoma 'Kāsīsu Magadhesu cārikaṃ pakkamissatī' ti, hoti⁹ no tasmīṃ samaye anattamanatā, hoti domanassam 'dūre no Bhagavā

¹ dha°, B₁ throughout.

² om. B.

³ Purāṇā, B₁.

⁴ magge okkama, S.

⁵ nisinnō, all MSS.

⁶ °yam, B₁.

⁷ all MSS. add pana.

⁸ om. S.

⁹ om. B₁.

bhavissatī' ti. Yadā¹ mayam bhante Bhagavantam suṇoma 'Kāsīsu² Magadhesu cārikam pakkanto' ti, anappakā no tasmim samaye anattamanatā hoti, anappakam domanassam 'dāre no Bhagavā' ti. Yadā mayam bhante Bhagavantam suṇoma 'Magadhesu Kāsīsu cārikam pakkamissatī' ti, hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā bhavissatī' ti. Yadā³ mayam bhante Bhagavantam suṇoma 'Magadhesu Kāsīsu cārikam pakkanto' ti, hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā' ti. Yadā mayam bhante Bhagavantam suṇoma 'Kosalesu Sāvattthiyam⁴ cārikam⁵ pakkamissatī' ti, hoti no tasmim samaye attamanatā, hoti somanassam 'āsanne no Bhagavā bhavissatī' ti. Yadā⁶ mayam bhante Bhagavantam suṇoma 'Sāvattthiyam⁷ viharati Jetavane Anāthapiṇḍikassa ārāme' ti, anappakā no tasmim samaye attamanatā hoti, anappakam somanassam 'āsanne no Bhagavā' ti.

Tasmā ti ha thapatayo sambādho gharāvāso rajāpatho, abbhokāso pabbajjā alaṇ ca pana vo thapatayo appamā-dāyā ti.

Atthi kho no bhante⁸ etamhā sambādha añño sambādho sambādhataro c'eva sambādhasamkhātataro cā ti.

Katamo pana vo thapatayo etamhā sambādha añño sambādho sambādhataro c'eva sambādhasamkhātataro cā ti?

Idha mayam bhante yadā rājā Pasenadi⁹ Kosalo uyyā-nabhūmim gantukāmo hoti, ye te rañño Pusenadissa⁹ Kosalassa nūgā opavayhā¹⁰ te kappetvā yā tā rañño Pusenadissa⁹ Kosalassa pajāpatiyo piyā manāpā tāsam¹¹ ekam purato ekam pacchato nisīdūpema. Tāsam kho pana bhante bhaginīnam evarūpo gandho hoti, seyyathā pi nāma gandhaka-
raṇḍakassa tāva-d-eva vivariyamānassa, yathā tam rājā-
rahena gandhena vibhūsitānam. Tāsam kho pana bhante bhaginīnam evarūpo kāyasamphasso¹² hoti, seyyathā pi

¹ B. S. add pana.

² after Ma°, B₁.

³ B₁ adds pana.

⁴ Sāvattthi, B₁. S.

⁵ om. S.

⁶ all MSS. add pana.

⁷ Kosallesu Sā°, B₁.

⁸ S. inserts tasmim samaye, B₁ tasmī ca pamaye.

⁹ Passenadi, B₁.

¹⁰ opaguyhā, B₁. S.

¹¹ tā, B₁.

¹² kāyassa samph°, B₁. S.

*nāma tūlapicuno vā kappāsapicuno vā, yathā taṃ rājakaññānaṃ sukkedhitānaṃ. Tasmim kho pana bhante samaye nāgo pi rakkhitaḥ hoti, tā pi bhaginiyo rakkhitaḥ honti, attā pi rakkhitaḥ¹ hoti. Na² kho pana mayaṃ bhante * abhijānāma tāsū bhaginīsū pāpakaṃ cittaṃ uppādentā³. Ayaṃ kho no bhante etamhā sambādhā añño sambādhō sambādhataro c'eva⁴ sambādhasaṃkhātataro cā ti.*

Tasmā ti ha thapatayo sambādhō gharāvāso rajāpatho, abbhokāso pabbajjā alaṇ ca pana vo thapatayo appamādaya. Catūhi kho thapatayo dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyano. Katamehi catūhi?

Idha thapatayo sutavā ariyasāvako buddhe aveccappasādena⁵ samannāgato hoti: iti pi so Bhagavā araham⁶ | pe⁷ | Satthā⁸ devamanussānaṃ⁸ buddho Bhagavā ti. Dhamme...⁹ Saṃghe...¹⁰ vigatamalamaccherena cetasā agāraṃ¹¹ ajjhāvasati, muttacāgo payatapāṇi vossaggarato yācayogo dānasamvibhāgarato¹².

Inehi kho thapatayo catūhi dhammehi samannāgato ariyasāvako sotāpanno hoti avinipātadhammo niyato sambodhiparāyano. Tumhe kho thapatayo buddhe aveccappasādena samannāgatā: iti pi so Bhagavā araham¹³ | pe¹⁴ | Satthā⁸ devamanussānaṃ⁸ buddho Bhagavā ti. Dhamme . . .¹⁵ Saṃghe . . .¹⁵ Yaṃ kho pana kiñci kule deyyadhammaṃ, sabbaṃ taṃ appaṭivibhattaṃ sīlavantehi kalyāṇadhammehi. Taṃ kiṃ maññatha thapatayo, kati viya te Kosalesu manussā ye tumhākaṃ samasamā, yad idaṃ dānasamvibhāgehī ti?

Lābhā no bhante suladdham no bhante, yesaṃ no Bhagavā evaṃ jānāti ti (S. V, p. 348 sqq.).

Idaṃ vā¹⁶

¹ °tabbā, S.

² no, B.

³ °to, B. S.

⁴ B₁ adds sambādhō.

⁵ avacca°, B₁.

⁶ om. B₁. S.

⁷ pa, B.

⁸ om. B.

⁹ ca, B₁.

¹⁰ ca | pe | B₁.

¹¹ aṅgāraṃ, B₁.

¹² B. Com. add appaṭivibhattaṃ.

¹³ om. B. S.

¹⁴ pa, B. B₁.

¹⁵ pa, B₁.

¹⁶ B. S. in full.

*Ekapuppham¹ pūjivāna¹ sahassakappakoṭiyo²
dere c'eva manusse ca sesena parinibbuto ti³.*

Idam vā⁰⁴

*Assatthe⁵ haritobhāse samvirūlhamhi pādape
ekam buddhagataṃ saññaṃ alabhiṃ⁶ 'haṃ paṭissato⁷.
Aja tiṃsaṃ tato kappā nābhijānāmi duggatiṃ⁸
tisso vijjā sacchikatā tassā⁹ saññāya vāsanā¹⁰ ti.*

Idam vā⁰¹¹

*Piṇḍāya Kosalaṃ puraṃ pāvīsi¹² aggapuggalo
anukampako purebhattaṃ taṇhānighātano¹³ muni.
Purisassa vaṭaṃsako [hatthe]¹⁴ sabbapupphhehi 'lamkato,
so addasāsi¹⁵ sambuddhaṃ bhikkhusaṃghapurakkhataṃ¹⁶
Pavisantaṃ rājamagge¹⁷ devamanussapūjitaṃ¹⁸
hattho¹⁹ cittaṃ pasādetvā sambuddham upasaṇikami.
So [taṃ] vaṭaṃsakaṃ surabhiṃ²⁰ vaṇṇavantaṃ manora-
maṃ²¹.*

*sambuddhassa²² upanāmesa²² pasanno sehi pāṇihī²³.
Tato aggisikhā vaṇṇā buddhassa lapanantara²⁴
sahassaraṃsi vijjur va²⁴ okkā nikkhami ānana.
Padakkhiṇaṃ karitvāna sīse ādiccabandhuno
tikkhattvaṃ parivattetvā²⁵ muddhaṃ²⁵ antaradhāyatha²⁶.
Idaṃ disvā²⁷ acchariyaṃ abbhutaṃ lomahaṃsaṇaṃ
ekaṃsaṃ cīvaraṃ katvā Ānando etad abravi²⁸: —
Ko hetu sitakammāya²⁹, byākarohi mahāmune,
dhammā loko bhavissati, kaṅkhā³⁰ vitara³⁰ no³⁰ mune.
Yassa³¹ taṃ³¹ sabbadhammesu sadā nūṇaṃ pavattati*

¹ °pphaṇ ca jiv°, B. S. ² sahassaṃ kappa°, S.

³ om. B. S. ⁴ vāsanā, B.; vāsanābhāgiyaṃ, S.

⁵ assatte, B.; ⁶ °bhi, B.; Com.; °bhī, S. ⁷ patiyato, B.

⁸ °ti, B. B.; ⁹ tassa, B.; S. ¹⁰ B. adds vā.

¹¹ vāsanā, B.; S. ¹² pavisati, B.; S. ¹³ °tako, S. Com.

¹⁴ hattho, S. ¹⁵ addassāsi, S.; B. adds naṃ.

¹⁶ pure°, B. ¹⁷ °maggena, all MSS. ¹⁸ °mānusa°, B.

¹⁹ haṭṭhā, S.; hattho, B.; ²⁰ surati, S. ²¹ °rammaṃ, B.

²² sambuddhassa panā°, B.; ²³ pāṇibhi, B.

²⁴ iva, all MSS. ²⁵ °vattetvā, B.; °vaddetvā, S.

²⁶ muddhi°, B.; buddhantara°, S. ²⁷ °vāna, B.; S.; disvā, B.

²⁸ abruvi, S. ²⁹ °kammaṃ, B.

³⁰ kaṅkhavitarāṇo, B.; also S. has vitaraṇo; °khaṃ vi°, Com.

³¹ yass' etaṃ, S.

kaṅkhavematikaṃ¹ therāṃ Ānandaṃ etad abravi: —

Yo so Ānanda puriso mayi cittaṃ pasādayi

caturāsīti kappāni duggatiṃ² na gamissati.

Devesu devasobhaggaṃ dibbaṃ rajjaṃ pasāsiya

manuṣeṣu manuṣiṇdo rājā ratṭhe bhavissati.

So carimaṃ³ pabbajitvā sacchikatvāna⁴ dhammataṃ⁵

paccekabuddho dhūtarāgo Vaṭṭasako [nāma] bhavissati.

N'atthi citte pasannamhi appakā nāma dakkhiṇā

Tathāgate vā sambuddhe atha vā tassa sāvake.

Evam acintiyā buddhā buddhadhammā acintiyā

acintiyē⁶ pasannānaṃ pāko⁷ hoti acintiyō ti.

Idaṃ vā⁸

Idhāhaṃ bhikkhave ekaccaṃ puṇḍalāṃ evaṃ cetusā ceto
paricca buddhacakkhunā evaṃ pajānāmi, yathā kho⁹ ayam
puṇḍalo viyati yaṇ ca paṭipadaṃ paṭipanno yaṇ ca maggaṃ
samārūḷho, imasmiṃ cāyaṃ samaye kālaṃ kareyya yathā-
bhutaṃ nikkhitto evaṃ sagge. Taṃ kissa hetu? Cittaṃ
hi¹⁰ 'ssa⁹ bhikkhave pasāditaṃ, cittappasādahetu ca pana
evaṃ idh' ekacco kāyassa bhedaṃ parammarāṇā sugatiṃ¹¹
saggaṃ lokaṃ upapajjeyyā ti.

Etam atthaṃ Bhagavā avoca. Tatth' etaṃ¹⁰ iti¹¹ vuccati:

Pasannacittaṃ natvāna ekaccaṃ idha puṇḍalāṃ

etam atthaṃ viyākāsi Satthā bhikkhūna¹² santike:

Imasmiṃ¹³ cāyaṃ¹³ samaye kālaṃ kiriyātha¹⁴ puṇḍalo

saggasmim¹⁵ upapajjeyya cittaṃ hi 'ssa¹⁶ pasāditaṃ.

Cittapasādahetū hi sattū gacchanti sugatiṃ

yathābhutaṃ nikkhiṇeyya evaṃ evaṃ¹⁷ tathāvidho

kāyassa bhedaṃ sappañño saggaṃ so upapajjati ti.

Ayam pi attho vutto Bhagavatā, iti me sutan ti (Cf.

It. p. 13 sq.).

Idaṃ vā⁸

¹ kaṅkhā°, S.; kaṅkhi°, B. ² °ti, B.

³ cari°, all MSS. against the metre.

⁴ °katvā, B. B. Com.; B. adds ca. ⁵ dhammaṃ, B. Com.

⁶ °yesu, B. S. ⁷ vipāko, B. S. ⁸ B. S. in full.

⁹ c'assa, B. ¹⁰ atth' etaṃ, S. ¹¹ om. B. S.

¹² °naṃ, B. S. ¹³ imasmiṃ vāye, B. ¹⁴ °ka°, B. S.

¹⁵ saggamhi, B. ¹⁶ taññissa B. ¹⁷ etaṃ, S.

*Suvannachadanam nāvam nāri āruyha tiṭṭhasi¹
ogāhase pokkharaniṃ² padmam³ chindasi paṇinā (V.V.p. 4).*

*Kena te tādiso vaṇṇo ānubhāvo jūtī ca te
uppujanti ca⁴ te bhogā ye keci manas'icchitā
pucchitā⁵ devate saṃsa, kissa kammass' idam phalam⁶ —
Sā devatā attamanā devarūjena pucchitā*

☆ *pañham putthā⁷ viyākāsi⁸ Sakkassa iti me sutam⁹:
Adihānapatipannāham¹⁰ disvā thūpaṃ manoramam¹¹
taṭṭha cittaṃ pasādesi¹² Kassapassa yasassino
padmapupphēhi¹³ pūjesi¹⁴ pasannā sehi paṇihi¹⁵.*

*Tass' eva kammassa phalam vipāko
etūdisam¹⁶ katapunnā labhanti¹⁷ ti.*

Idam vā¹⁸

*Dānakathā sīlakathā sagyakathā puññakathā puññavipā-
kakathā ti¹⁹.*

Idam vā²⁰

*Api cāpi paṃsuthūpesu uddissakatesu²¹ dasabaladharānam
tattha pi kāraṃ katvā saggesu narā pamodenti²² ti²³.*

Idam vā²⁴

*Devaputtasarīravannā sabbe subhagasanthiti²⁵
udakena paṃsum²⁶ temetvā thūpaṃ vadḍheta²⁷ Kassapaṃ.*

*Ayaṃ sugatte²⁸ sugatassa thūpo
mahesino dasabaladhammacārino²⁹*

*yasmiṃ³⁰ ime devamanujā pasannā
kāraṃ karonto³¹ jarāmaraṇā pamuccare ti³².*

Idam vā³³

Uḷāraṃ vata³⁴ tam³⁵ āsi yāham thūpaṃ³⁶ mahesino

¹ oti, B. S. ² oṇi, all MSS. ³ padumam, B. S.

⁴ om. S. ⁵ pucchā, S. ⁶ byā°, B. S.

⁷ sutam, B. S. ⁸ addhāham paṭi°, S.

⁹ oṛammam, B. S. ¹⁰ oti, B. S.

¹¹ padmu°, B.; paduma°, S.; padumma°, B. S.

¹² oṣim, B. S. ¹³ oḥhi, B. S.; om. B. S. ¹⁴ oṣā, S.

¹⁵ oti (without ti), S. ¹⁶ B. S. in full.

¹⁷ vāsanā, B. S. ¹⁸ udiṣṣa°, B. S. ¹⁹ mod°, B. S.

²⁰ vo vāsanābhāgi, S. ²¹ oḥhava°, S. ²² oṣu, B. S.

²³ vadḍhedhi, S. ²⁴ sugate, B. S. ²⁵ oḍhārino, B. S.

²⁶ tasmim, B. S. ²⁷ oṭā, S. ²⁸ vantam, S.

²⁹ rūpaṃ, B. S.

uppalāni ca cattāri mālaṇ ca abhiropayi.
Ajja tiṃsa¹ tato kappā nābhijānāmi duggatiṃ²
vinipātāṃ na gacchāmi thūpaṃ pūjetvā Satthuno ti³.
 Idam vā⁴

Battimsalakkhanadharassa⁵ vijitavijayassa lokanāthassa
satasahassa⁶ kappe mudito thūpaṃ apūjesi⁷. Yam mayā
pasutaṃ⁸ puññaṃ tena ca puññena⁹ devasobhaggaṃ rajjāni
*ca⁹ kāritāni anāgantūna vinipātāṃ. Yam cakkhuṃ¹⁰ adanta- **
damakassa sāsane paṇihitaṃ, tathā cittaṃ, taṃ me sabbam
laddhaṃ, vimuttacitt¹¹amhi vidhūtalatā ti.

Idam vā¹²

Sāmākapattodanamattam eva hi¹¹
paccekabuddhasmiṃ¹² adāsi dakkhiṇaṃ
vimuttacitte akhile anāsava
araṇavihārimhi¹³ asaṅgamānase.
Tusmiṇ¹⁴ ca okappayi¹⁵ dhammam uttamaṃ
tasmiṇ¹⁴ ca dhamme paṇidhesi¹⁶ mānasam:
evaṃ vihārihi¹⁷ me saṅgamo siyā
bhave kudassu¹⁸ pi ca mā apekkhavā.
Tass' eva kammaṃsa vipākato ahaṃ
sahassakkhattuṃ Kurusūpapajjatha
dīghāyukesu amamesu paṇisu¹⁹
visesagāmisu²⁰ ahīnagāmisu²¹.
Tass' eva kammaṃsa vipākato ahaṃ
sahassakkhattuṃ tidasopapajjatha
vicitraṃ mālābharaṇānulepīsu
visittakāyūpagato yasassisu.
Tass' eva kammaṃsa vipākato ahaṃ
vimuttacitto akhilo anāsavo
imehi me antimadehadhāribhi²²

¹ tiṃsam, S.; tisan, B.₁. ² oti, B.₁.
³ om. S. ⁴ vāsanā, S. ⁵ battisa^o, B.; battisa^o, B.₁.
⁶ sahasam, B.₁. ⁷ pūjesi. S. ⁸ ota, B.₁.
⁹ om. B.₁. ¹⁰ cakkhu, B. B.₁. ¹¹ ti, B.₁.
¹² buddhamhi, B. ¹³ ramhi, S. ¹⁴ tasmi, B. B.₁.
¹⁵ hi, S. ¹⁶ paṇadhemi, S. ¹⁷ rihi, B.
¹⁸ kudāsu, B.; Com. omits pi. ¹⁹ ṇisu, S. Com.
²⁰ misu, B. B.₁. ²¹ ṇisu, Com. ²² dhāri, S.

samāgamo¹ āsi hitāhitāsihi².
 Paccakkhaṃ khvimaṃ avaca Tathāgato [jino]
 samijjhate sīlavato³ yad icchati
 yathā yathā me manasā⁴ vicintitaṃ
 tathā samiddhaṃ, ayam antimo bhavo ti⁵.

Idaṃ vā⁶

Ekatiṃsaṃhi kappamhi jino anejo
 anantadassī bhagavā Sikhī ti
 tassāpi rūjā bhātā⁷ Sikhāṇḍī⁸
 buddhe ca dhamme ca abhipasanno.
 Purinibbute lokavināyakaṃhi⁹
 thūpaṃ s'akāsi vipulaṃ mahantaṃ
 samantato gāvutikaṃ¹⁰ mahesino
 devātidevassa naruttamassa.
 Tasmīṃ manusso balim ābhihāri¹¹
 paggayha jātisu maṇaṃ pahattho
 vātena pupphaṃ patitassa ekaṃ
 tāhaṃ gahetvāna¹² tass' ev' adāsi¹³.
 So maṃ avocābhipasannacitto¹⁴:
 tuyhaṃ¹⁵ eva¹⁵ etaṃ¹⁶ pupphaṃ dadāmi¹⁷
 tāhaṃ gahetvā abhiropayesi¹⁸
 punappunaṃ buddhaṃ anussaranto.

Ajja tiṃsaṃ¹⁹ tato kappā²⁰ nābhijānāmi duggatiṃ²¹
 vinipātāṃ ca na gacchāmi, thūpapūjāy'²² idaṃ phalaṃ ti.
 Idaṃ vā⁶

Kapilaṃ nāma nagaraṃ suvibhattaṃ mahāpathaṃ
 ākiṇṇaṃ iddhaṃ phitaṇ²³ ca Brahma-dattassa rājino.
 Kummasaṃ²⁴ vikiṇṇiṃ²⁵ tatha Pañcālānaṃ puruttame

¹ °gate, S.

² °bhi, B₁.

³ silāto, B₁.

⁴ mā°, S.

⁵ om. S.

⁶ vāsanā, S.

⁷ bhāhā, B₁.

⁸ Sikhin ti, B₁; Sikhī ti, B.

⁹ °kam pi, B₁.

¹⁰ °takam, S.

¹¹ °ri, S.; °hari, Com.

¹² °tvā, B₁.

¹³ °siṃ, B₁.

¹⁴ avocāti°, B₁. S.

¹⁵ tuyh' eva, B₁. S.

¹⁶ ekaṃ, S.

¹⁷ dadāsi, B₁; adāsi, S.

¹⁸ °siṃ, B₁.

¹⁹ tiṃsa, B₁; tisan, B₁.

²⁰ kappe, B₁.

²¹ °ti, B₁; om. B.

²² °pūjā, S.

²³ pitaṇ, S.

²⁴ kumāsam, B. B₁.

²⁵ vikiṇi, B₁; vikini, S.

so 'haṃ addassi¹ sambuddhaṃ upariṭṭhaṃ yasassiṇaṃ.
 Hattho cittaṃ pasādetvā nimantesi naruttamaṃ
 Ariṭṭhaṃ dhuvaḥbhattena yaṃ me geluḥsmiṃ² vijjatha.
 Tato ca kattiko³ punṇo punṇamāsi upaṭṭhitā
 navaṃ dussayugaṃ gayha Ariṭṭhassopanāmayi⁴.
 Pusannacittaṃ ṇatvāna paṭigaṇhi naruttamo
 anukampako⁵ kārūṇiko taṇhānighātano⁶ muni.
 Tāhaṃ kammaṃ karitvāna kalyāṇaṃ buddhavaṇṇitaṃ
 deve c' eva manusse ca sandhāvitvā⁷ tato cuto
 Bārānasiyaṃ nagare seṭṭhissa ekaputtako
 addhe kulasmīṃ uppajji⁸ pāṇehi ca piyataro.
 Tato ca viññutaṃ paṭto devaputtana codito
 pāsādā oruḥitvāna sambuddhaṃ upasaṅkami⁹.
 So me dhammaṃ adesayi anukampāya Gotamo
 dukkhaṃ dukkhasamuppādaṃ dukkhassa ca atikkamaṃ¹⁰
 Ariyaṃ 'tthaṅgikaṃ¹¹ maggaṃ dukkhūpasamagāmināṃ
 cattāri ariyasaccāni munidhammaṃ adesayi.
 Tassāhaṃ vacanaṃ sutvā viharim¹² sāsane rato
 samathaṃ paṭivijjhāhaṃ rattimdivaṃ¹³ atandito¹⁴
 Ajjhataṇ ca bahiddhā ca ye me vijjimsu āsavā
 sabbe āsuṃ samacchinnā na ca uppajjare¹⁵ puna.
 Puriyantakataṃ dukkhaṃ carimo yaṃ samussayo
 jātimarasaṃsāro n'atthi dāni punabbhavo ti.
 Idaṃ vāsanābhāgiyaṃ suttaṃ.

4. Tattha katamaṃ nibbedhabhāgiyaṃ suttaṃ?

Uddhaṃ adho¹⁶ sabbadhi vippamutto¹⁷
 ayam¹⁸ ahasmī¹⁸ ti anānupassī
 evaṃ vimutto udatāri¹⁹ oghaṃ
 atinṇapubbaṃ apunabbhavāyā ti (Cf. p. 63).

Idaṃ nibbedhabhāgiyaṃ suttaṃ.

¹ addasiṃ, B.; addasāsi, B₁.

² °smi, B. B₁.

³ °kā, B₁. S.

⁴ °yiṃ, B.

⁵ °paṃ, S.

⁶ °nigghātano, B₁. S.

⁷ °vetvā, S.

⁸ upapajji, S.

⁹ °miṃ, S.

¹⁰ °kkamaṇaṃ, B₁.

¹¹ ariyaṃ ca aṭṭha°, B₁; ariyā ca aṭṭha°, S.

¹² °ri, B₁; vihāsi, S.

¹³ rattidi°, B₁.

¹⁴ ahantito, B₁.

¹⁵ upa°, B. B₁.

¹⁶ B₁ adds ca.

¹⁷ vimutto, B₁.

¹⁸ ayahasmi, S.

¹⁹ °tari, B.; udadāti, B₁.

Silavato Ānanda na cetanā karaṇīyā 'kinti me avippaṭṭi-sāro jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ silavato avippaṭṭisāro jāyeyya.

Avippaṭṭisārino¹ Ānanda na cetanā karaṇīyā 'kinti me pāmojjaṃ² jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ avippaṭṭisārino pāmojjaṃ² jāyeyya.

Pamuditena Ānanda na cetanā karaṇīyā 'kinti me pīti jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ pamuditassa pīti jāyeyya.

Pitimanassa Ānanda na cetanā karaṇīyā 'kinti me kāyo passambheyyā' ti. Dhammatā esū Ānanda, yaṃ pitimanassa kāyo passambheyya.

Passaddhakāyassa Ānanda na cetanā karaṇīyā 'kintāhaṃ³ sukhaṃ vedīyeyyan' ti. Dhammatā esū Ānanda, yaṃ passaddhakāyo sukhaṃ vedīyeyya.

Sukhino Ānanda na cetanā karaṇīyā 'kinti me samādhī jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ sukhino samādhī jāyeyya.

Samāhitassa Ānanda na cetanā karaṇīyā 'kintāhaṃ⁴ yathābhūtaṃ pajāneyyan' ti. Dhammatā esū Ānanda, yaṃ samāhito yathābhūtaṃ pajāneyya.

Yathābhūtaṃ pajānatū Ānanda na cetanā karaṇīyā 'kinti me nibbidā jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ yathābhūtaṃ pajānanto nibbindeyya⁵.

Nibbindantena Ānanda na cetanā karaṇīyā 'kinti me virāgo jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ nibbindanto virajjeyya.

Virajjantena Ānanda na cetanā karaṇīyā 'kinti me vimutti jāyeyyā' ti. Dhammatā esū Ānanda, yaṃ virajjanto vimutteyya.

Vimuttena Ānanda na cetanā karaṇīyā 'kinti me vimutti-nāṇadassanaṃ uppajjeyyā' ti. Dhammatā esū Ānanda, yaṃ vimuttassa vimutti-nāṇadassanaṃ uppajjeyyā⁶ ti (Cf. A. V, p. 2 sq.; 312 sq.).

Idaṃ ni^o 7

¹ °nā, B. ² pāmujjaṃ, B.

³ kintāyaṃ B₁; kinti 'haṃ, S. ⁴ kintāyaṃ, B₁.

⁵ nibbidēyya, B₁. ⁶ upajj^o, B₁; upapa^o, B.

⁷ B₁. S. in full.

Yadā have pātubhavanti dhammā ★
ātāpino jhāyato brāhmaṇassa
ath' assa kaṅkhā vapayanti sabbā
yato pajānāti sahetulhamman ti (Vin. I, p. 2;
 Ud. p. 1).

Idaṃ ni^{o 1}

Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa
ath' assa kaṅkhā vapayanti sabbā
yato khayam paccayānaṃ avedī ti (Vin. I, p. 2;
 Ud. p. 2).

Idaṃ ni^{o 2}

Kin nu kujjhasi mā kujjhi
akkodho³ Tissa te varam
kodhamānamakkhavinayattham⁴ hi⁵
Tissa brahmacariyaṃ vussatī ti (S. II, p. 282).

Idaṃ ni^{o 2}

Kadāhaṃ Nandaṃ passeyyaṃ āraññaṃ⁶ paṃsukūlikaṃ
aññātuñchena yāpentam kāmesu anapekkhinan ti (S. II, ★
 p. 281).

Idaṃ ni^{o 2}

Kiṃ su jhītvā⁷ sukhaṃ seti⁸ kiṃ su jhītvā⁹ na socatī¹⁰
kiss' assa¹¹ ekadhammassa vadhaṃ rocesi Gotamā ti? —
Kodhaṃ jhītvā¹² sukhaṃ seti kodhaṃ jhītvā¹² na socatī
kodhassa visamūlassa madhuraggassa¹³ brāhmaṇa
vadhaṃ ariyā paṇṇanti tuṃ¹⁴ hi¹⁴ jhītvā¹² na socatī ti
 (S. I, p. 161).

Idaṃ ni^{o 2}

Kiṃ¹⁵ sū¹⁵ hane uppaṭitaṃ¹⁶ kiṃ¹⁷ su jātaṃ vinodaye
kiṃ¹⁸ c'assu¹⁸ pajahe dhīro kissābhisamayo sukho? —

¹ S. in full. ² nibbe, S.
³ akodho, S. ⁴ °vinayanattam, S.; °vinayanattam, B.
⁵ ti, B. ⁶ ar°, S. ⁷ jhītvā, Com.; chitvā, B.; chetvā, B. S.
⁸ sehi, B. ⁹ jhītvā, B.; chitvā, B.; chetvā, S.
¹⁰ socanti, B. ¹¹ kiṃ c'assa, B. S.
¹² jhītvā, B.; chitvā, B.; chetvā, S. ¹³ °saggassa, S.
¹⁴ samvi, S. ¹⁵ ki, B. B.; su, all MSS.
¹⁶ uppaṭ°, B. Com.; upat°, S.; upatt°, B.
¹⁷ ki, B. ¹⁸ ki ca su, B.

*Kodham hane uppatitam¹ rūgam jātam vinodaye
avijjam pajahe² dhīro saccābhisamayō sukho ti³.*

Idam ni^{o 4}

- * *Sattiyā viya omattho dayhamāne⁵ va³ matthake
kāmarāgapahānāya sato bhikkhu paribbaje⁶. —
Sattiyā viya omattho dayhamāne⁵ va³ matthake
sakkāyaditthipahānāya sato bhikkhu paribbaje ti
(S. I, p. 13; 53).*

Idam ni^{o 4}

*Khayantā⁷ nicayā sabbe patanantū samussayā⁸
sabbesaṃ maraṇaṃ āgamaṃ sabbesaṃ jīvitam⁹ addhuvam⁹.
Etaṃ bhayaṃ¹⁰ maraṇaṃ pekkhamāno
puññāni kayirātha¹¹ sukhāvahāni¹².
Khayantā¹³ nicayā sabbe patanantū samussayā¹⁴
sabbesaṃ maraṇaṃ āgamaṃ sabbesaṃ jīvitam addhuvam.
Etaṃ bhayaṃ maraṇaṃ pekkhamāno
lokāmisam pajahe santi¹⁵-pekkho ti.*

Idam ni^{o 4}

- * *Sukham sayanti munayo na te socanti¹⁶ Māvidha¹⁷
yesaṃ jhānarataṃ cittaṃ, paññavū susamāhito
āraddhaviriyo pahitatto oghaṃ turati duttaraṃ¹⁸
virato¹⁹ kāmasaṇṇāya sabbasamyojanātito²⁰
nandibharaparikkhīṇo²¹ so gambhīre na sīdati ti (Cf.
S. I, p. 53).*

Idam ni^{o 4}

*Saddahāno arahataṃ dhammaṃ nibbānapattiyaṃ
sussusaṃ labhate paññaṃ appamatto vicakkhaṇo.*

¹ uppaṭṭ°, B.; upat°, B., S.

² apa°, B.

³ om. B.

⁴ nibbedha, S.

⁵ māno, B.

⁶ °je ti, B.

⁷ sabbe khayantā, B., S. (°nta).

⁸ pam°, S.; sapamussapayā, B.

⁹ °ta dhuvam, B.

¹⁰ bhaya, B.

¹¹ kiriyātha, B.

¹² sukha°, B.

¹³ sabbe khī°, B., S.

¹⁴ pam°, B.

¹⁵ santiṃ, B.

¹⁶ socenti, S.

¹⁷ Madhiva, S.

¹⁸ dukkaraṃ, B., B.

¹⁹ viratto, B., B.

²⁰ °tito, B.; sabbe s°, S.

²¹ nandibhava°, S.; nandirāga°, B.

*Paṭirūpakārī dhuravā utthātā vindate dhanam
saccena kittim pappoti dadam mittāni ganthati¹
asmā lokā param lokam evaṃ² pecca³ na socati⁴ ti (S. I, **

p. 214sq.).

Idam ni^o 5

*Sabbaganthapahīnassa vipparamuttassa te⁶ sato⁶
samanassa na tam sādhu yad⁷ aññam anusāsati.
Yena kenaci vaṇṇena samvāso Sakka jāyati
na tam aharati sappanño⁸ manasā anukampitum.
Manasā ce pasannena yad⁷ aññam anusāsati
na⁹ tena hoti samyutto yānukampū¹⁰ anuddayā ti
(S. I, p. 206).*

Idam ni^o 11

*Rāgo ca doso ca kuto nidānā
arati rati lomahamso kutojā
kuto samutthāya¹² manovitakkū
kumārakā dhanikam iv' ossajanti? — **
*Rāgo ca doso ca ito nidānā¹³
arati rati lomahamso itojā
ito samutthāya manovitakkū
kumārakā dhanikam iv' ossajanti.
Snehajā¹⁴ attasambhūtā¹⁵
nigrodhasseva khandhajā
puthū¹⁶ visattā¹⁷ kāmesu
māluvā va vitatā vane.
Ye nam pajānanti ito¹⁸ nidānam
te nam vinodenti suṇohi yakkha
te¹⁹ duttaram ogham imam taranti
atiṇṇapubbam apunabbhavāyā ti (S. I, p. 207sq.).*

Idam ni^o 5

¹ gandh°, B. Com.; bandh°, B₁.

² sa ve, S.; evaṃ (=) sa ve. Com. ³ pacca, B₁.

⁴ °ti (without ti), B₁. ⁵ nibbedha, S.

⁶ desato, S. ⁷ yam, B. ⁸ samp°, B₁; sapa°, S.

⁹ after tena, B. ¹⁰ °pi, B₁.

¹¹ nibbe, B₁; nibbedha, S. ¹² °ttānaya, S.

¹³ °nam, S. ¹⁴ senaha°, B₁. ¹⁵ attha°, B. B₁.

¹⁶ puthu, B. S. ¹⁷ visatthā, B. B₁.

¹⁸ yato, S. ¹⁹ ta, B₁, S.

Dukkaraṃ Bhagavā sudukkaraṃ Bhagavā ti.

Dukkaraṃ vā pi karonti (Kāmadā ti Bhagavā) sekha¹ sī-
lasamāhitā² t̥hitattū³

anāgāriyupetassa³ tuṭṭhi hoti sukhāvahā ti.

Dullabhaṃ Bhagavā yad idaṃ tuṭṭhi ti.

Dullabhaṃ vā pi labhanti (Kāmadā ti Bhagavā) cittavū-
pasame ratū

yesaṃ⁴ divā ca ratto ca bhūvanāya rato mano ti.

Dussamādaḥaṃ⁵ Bhagavā yad idaṃ cittaṃ ti.

Dussamādaḥaṃ⁵ vā pi samādahanti⁶ (Kāmadā ti Bhagavā)
indriyūpasame ratū

te chetvā maccuno jālaṃ ariyā gacchanti Kāmadā ti.

Duggaṃ Bhagavā visamaṃ maggo ti.

Duggame visame vā pi ariyā gacchanti Kāmada

anariyā visame magge papatanti avamsirā

ariyānaṃ so samo maggo ariyā hi visame samā ti (S. I, p. 48).

Idaṃ ni⁷

Idaṃ hitaṃ Jetavanaṃ isisaṃghanisevitaṃ

āvutthaṃ⁸ dhammarūjena pītisañjananaṃ mama.

Kammaṃ vijjā ca dhammo⁹ ca sīlaṃ jīvitaṃ uttamaṃ
etena maccā¹⁰ sujjhanti na gottena dhanena vā.

Tasmā hi paṇḍito poso sampassaṃ atthaṃ attano

yoniso vicine dhammaṃ evaṃ tattha visujjhati.

Sāriputto 'va paññāya sīlena¹¹ upasamena ca

yo pi pāraṅgato¹² bhikkhu etāva¹³ paramo siyā ti (S. I,

p. 33 sq.; 55; cf. II, p. 277).

Idaṃ ni⁷

Atītaṃ nānvāgameyya¹⁴ na paṭikaṅkhe¹⁵ anāgataṃ

yad atītaṃ pakāṇaṃ taṃ¹⁶ appattaṃ ca anāgataṃ.

¹ sekha°, B₁.

² t̥hitatthā, S.

³ ana°, B₁. S.

⁴ ca saṃ, S.

⁵ dussamādarahaṃ, B₁.

⁶ samārahanti, B₁.

⁷ nibbedha, S.

⁸ āvutthaṃ, B₁; avutthaṃ taṃ, S.

⁹ dhammā, B₁.

¹⁰ mavā, S.

¹¹ sile, B₁.

¹² pārag°, B₁.

¹³ ettāva, B₁.

¹⁴ na anvā°, B₁; nanvā°, S.

¹⁵ ppaṭi°, B₁.

¹⁶ ti, S.

*Paccuppannañ ca yo¹ dhammaṃ tattha tattha vipassati
asaṃhiraṃ² asaṃkappaṃ taṃ vidvā-m-anubrūhaye.
Ajj' eva kiccaṃ³ ātappaṃ⁴, ko jaññā maraṇaṃ suve?
na hi no saṃkar'⁵ antena mahāsenena maccunā. *
Evaṃ vihāri ātāpi ahorattam atanditaṃ
taṃ ve bhadd'ekaratto⁶ ti santo ācikkhate munī ti.*

Idaṃ ni⁷

*Cuttār' imāni bhikkhave sacchikātabbāni. Katamāni
cattāri?*

*Atthi bhikkhave dhammā cakkhunā paññāya ca sacchi-
kātabbā. Atthi dhammā satiyā paññāya ca sacchikātabbā.
Atthi dhammā kāyena paññāya ca sacchikātabbā. Atthi
dhammā paññāya veditabbā paññāya ca sacchikātabbā.*

*Katame ca bhikkhave dhammā cakkhunā paññāya ca
sacchikātabbā?*

*Dibbacakkhu⁸ suvisuddhaṃ atikkantamānusakaṃ⁹ cakkhu-
nā paññāya ca sacchikātabbaṃ.*

*Katame ca bhikkhave dhammā satiyā paññāya ca sacchi-
kātabbā?*

Pubbenivāsūnussati satiyā paññāya ca sacchikātabbā.

*Katame ca bhikkhave dhammā kāyena paññāya ca sacchi-
kātabbā?*

Iddhividhā nirodho kāyena paññāya ca sacchikātabbā.

*Katame ca bhikkhave dhammā paññāya¹⁰ veditabbā
paññāya ca sacchikātabbā?*

*Āsavānaṃ khaye nānaṃ paññāya¹⁰ veditabbaṃ paññāya
ca sacchikātabban ti (Cf. A. II, p. 182 sq.).*

Idaṃ nibbedhabhāgiyaṃ suttaṃ.

5. Tattha katamaṃ asekhabhāgiyaṃ suttaṃ?

Yassa selūpamaṃ cittaṃ thitaṃ¹¹ nānupakampati

virattaṃ rajanīyesu kopaneyye¹² na kuppati

yass' evaṃ bhāvitaṃ cittaṃ kuto naṃ dukkham essatī ti

(Ud. p. 41).

¹ yaṃ, B.

² 'hiraṃ, S.

³ kiccaṃ, B.

⁴ kātabbaṃ, B₁.

⁵ saṃgar', S.

⁶ 'rato, B₁.

⁷ B₁. S. in full.

⁸ 'cakkhuṃ, S.

⁹ 'nussakaṃ, B₁.

¹⁰ B₁ adds ca.

¹¹ 'tā, B.

¹² 'niye, B₁.

Idaṃ asekhabhāgiyaṃ suttaṃ.

Āyasmato ca¹ Sāriputtassa cārikā dasamaṃ veyyākara-
ṇaṃ kātubban ti.

Idaṃ asekhabhāgiyaṃ suttaṃ.

Yo brāhmaṇo bāhitapāpadhammo

nihuhunṅko² nikkasāvo yatatto³

vedantaḡ vusitabrahmacariyo⁴

dhammena so brāhmaṇo⁵ brahmavādaṃ⁶ vadeyya

yass' ussada n'atthi kuhiñci⁷ loke ti (Vin. I, p. 3; Ud.
p. 3).

Idaṃ a°⁸

Bāhitvā pāpake dhamme ye caranti sadā satā

khīṇā⁹ saṃyojanā buddhā te ve lokasmiṃ¹⁰ brāhmaṇā ti
(Ud. p. 4).

Idaṃ a°¹¹

Yattha āpo ca paṭhavi¹² tejo vāyo na gādhati (S. I,
p. 15; cf. D. I, p. 223).

Na tattha sukkā jotanti ādicco na ppakāsati¹³

na tattha candimā bhāti¹⁴ tamo tattha na vijjati.

Yadā ca attanā vedī muni monena brāhmaṇo

atha rūpā arūpā ca sukhadukkhā pamuccatī ti.

Idaṃ a°¹⁵

Yadā sakesu dhammesu pāragū hoti brāhmaṇo

atha etaṃ pisācaṇ ca pakkulaṇ¹⁶ cātivattatī ti (Ud. p. 5).

Idaṃ a°¹⁷

Nābhinandatī āyantiṃ¹⁸ pakkamantiṃ¹⁹ na socatī

saṅgū Saṅgāmajim²⁰ muttam²¹ tam ahaṃ brūmi brāhma-
ṇan ti (Ud. p. 6).

Idaṃ a°²²

¹ om. B₁.

² nihumhunko, B. S.

³ yatatto, B₁.

⁴ vū°, B₁. S.

⁵ B₁. S. add ca.

⁶ brahmaṇa°, B₁.

⁷ kuhici, B₁; kuhim ca, S.; kucici, B.

⁸ asekhabhāgiyaṃ, S.

⁹ °ṇa, B₁.

¹⁰ °smi, B. B₁.

¹¹ S. in full.

¹² pak°, B₁.

¹³ bhāsati, B₁.

¹⁴ asekhā, S.

¹⁵ vakkalam, S.

¹⁶ °ti, B₁. S.

¹⁷ °ti, all MSS.

¹⁸ °jim uttamam, B₁.

*Na udakena sucī¹ hoti bahvettha² nhāyati jano
yamhi saccañ ca dhammo ca so sucī so ca brāhmaṇo ti* (Ud. p. 6).

Idaṃ a°³

*Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa
vidhūpayam tiṭṭhati Mārasenaṃ
suriyo va obhāsayaṃ antalikkhan ti* (Vin. I, p. 2;
Ud. p. 2).

Idaṃ a°³

*Santindriyaṃ passatha iriyamānaṃ
tevijjapattaṃ apahānadhammaṃ,
sabbāni yogāni upātivatto
akiñcano iriyati paṃsukūliko.
Taṃ devatā sambahulā ulārā
brahmavimānaṃ upasaṅkamitvā
ājāniyaṃ⁴ jātibalānisedhaṃ⁵
n-idha⁶ namassanti pasannacittā: —
Namo te purisājañña nāmo te purisuttama
yassa tenābhijānāma kiṃ⁷ tvam⁸ nissāya jhāyasi⁹ ti¹⁰.*

Idaṃ a°³

*Sahāyā vat' ime bhikkhū cīrarattaṃ¹¹ sametikā
sameti nesaṃ saddhammo dhamme buddhappavedite¹².
Suvinūta Kappinena dhamme ariyappavedite¹³
dhārenti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti*
(S. II, p. 285).

Idaṃ a°³

*Na yidaṃ sithūlam ārabha na yidaṃ appena thāmasā
nibbānaṃ adhigantabbaṃ¹⁴ sabbaganthappamocanaṃ¹⁵.*

¹ sucino, S. ² bavhetta, S.; pahettha, B₁.

³ asekha, S. ⁴ °niyaṃ, S.

⁵ °balaṃ ni°, S.; °phala°, B.; °phalaṃ nisedha, B₁.

⁶ nilaṃ, S. ⁷ ki, B.; B₁ has kimhi for kiṃ tvam.

⁸ ti, S. ⁹ °ti, B.

¹⁰ For the last two verses, see S. III, p. 91; A. V, p. 325sq.;
Thag. v. 1084; 1179 ab.

¹¹ cira°, B₁. S. ¹² °buddhapa°, B₁. ¹³ ariyapa°, B.

¹⁴ avag°, B₁. ¹⁵ °gandhapa°, B.

*Ayañ ca daharo bhikkhu ayam uttamaporiso
dhāreti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti*
(S. II, p. 278).

Idaṃ a°¹

*Dubbhaṇṇako lūkhacīvaro Mogharājā sadū sato
khīṇāsavo viṣaṃyutto katukicco anāsavo
tevijjo iddhipatto ca cetopariyāyakovido² (cf. S. I, p. 146)
dhāreti antimaṃ dehaṃ jetvā Māraṃ savāhanan ti.*

Idaṃ a°¹

*Tathāgato bhikkhave araham sammāsambuddho rūpassa
nibbidā virāgā nirodhā anuppādā³ vimutto sammāsambuddho
ti vuccati. Bhikkhu pi bhikkhave paññāvimutto rūpassa
nibbidā virāgā nirodhā anuppādā vimutto paññāvimutto ti
vuccati. Tathāgato bhikkhave araham sammāsambuddho
vedanāya . . .⁴ saññāya . . . saṃkhārānaṃ . . . viññāṇassa
nibbidā virāgā nirodhā anuppādā vimutto sammāsambuddho
ti vuccati. Bhikkhu pi bhikkhave paññāvimutto . . .⁵ viññā-
ṇassa nibbidā virāgā nirodhā anuppādā vimutto paññāvi-
mutto ti vuccati. Tatra bhikkhave ko viseso ko adhippā-
yoso kiṃ nānākaraṇaṃ Tathāgatassa arahato sammāsam-
buddhassa paññāvimuttena bhikkhunā ti?*

Bhagavaṃmūlakā no bhante dhammā . . .⁶

*Tathāgato bhikkhave araham sammāsambuddho anuppan-
nassa maggassa uppādetā asaṅjātassa maggassa saṅjanetā
anakkhātassa maggassa akkhātā maggaññū maggavidū
maggakovido. Maggānugā ca bhikkhave etarahi sāvakā
viharanti pacchāsamannāgatā.*

*Ayaṃ kho bhikkhave viseso ayam adhippāyoso idaṃ nā-
nākaraṇaṃ Tathāgatassa arahato sammāsambuddhassa pañ-
ñāvimuttena bhikkhunā ti* (S. III, p. 65 sq.).

Idaṃ asekhabhāgiyaṃ suttaṃ.

6. Tattha katamaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgi-
yaṃ ca suttaṃ?

¹ asekha, S.

² °pariya ko°, B.

³ anupādā, B. throughout.

⁴ la, B.

⁵ pa, B.

⁶ pe, B.

Channam ativassati vivaṭaṃ nātivassati

tasmā channaṃ vivaretha, evaṃ taṃ nātivassatī¹ ti (Ud. p. 56).

Channam ativassati ti saṃkilesa. Vivaṭaṃ nātivassati ti vāsanā. Tasmā channaṃ vivaretha, evaṃ taṃ nātivassati ti ayaṃ saṃkilesa ca vāsanā ca.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam.

Cattāro 'me² mahārāja puggalā santo saṃvijjamānā lokasmiṃ. Katame cattāro?

Tamo tamaparāyano, tamo jotiparāyano, joti tamaparāyano, joti jotiparāyano ti (A. II, p. 85).

Tattha yo ca puggalo joti tamaparāyano yo ca puggalo tamo tamaparāyano, ime dve puggalā saṃkilesabhāgiyā. Yo ca puggalo tamo jotiparāyano yo ca puggalo joti jotiparāyano, ime dve puggalā vāsanābhāgiyā³.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca suttam.

7. Tattha katamaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam?

Na taṃ dalhaṃ bandhanam āhu dhīrā

yad āyasaṃ⁴ dārujaṃ pabbajaṃ ca

sārattarattā maṇikuṇḍalesu

puttesu dāresu ca yā apekkhā⁵ ti (S. I, p. 77; Dh. p.

v. 345; Jāt. II, p. 140).

Ayaṃ saṃkilesa.

Etaṃ dalhaṃ bandhanam āhu dhīrā

ohāriṇaṃ sithilaṃ duppamuñcaṃ

etaṃ pi chetvāna paribbajanti

anapekkhino kāmasukhaṃ pahāyā ti⁶ (S. I, p. 77;

Dh. p. v. 346; Jāt. II, p. 140).

Ayaṃ nibbedho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

*Yā ca bhikkhave ceteti yā ca pakappeti yā ca anu-
seti, ārammaṇam etaṃ hoti viññāṇassa tṭhiyā. Ārammaṇe
sati patitṭhā⁷ viññāṇassa hoti. Tasmīṃ patitṭhite viññāṇe*

¹ 'ti (without ti), S.

² om. S.

³ B₁ adds ti.

⁴ ay°, Com.

⁵ apekkhā, B₁.

⁶ om. B₁.

⁷ B₁ inserts tassa.

virūlhe āyati punabbhavābhiniḍḍatti hoti. Āyati punabbhavābhiniḍḍattiyā sati āyati jātijarāmarāṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

No ce bhikkhave ceteti no ce¹ pakappeti atha ce anuseti², ārammaṇam etaṃ hoti viññāṇassa tṭhiyā. Ārammaṇe sati patitṭhā³ viññāṇassa hoti. Tasmim patitṭhite viññāṇe virūlhe āyati punabbhavābhiniḍḍatti hoti. Āyati punabbhavābhiniḍḍattiyā sati āyati jātijarāmarāṇasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti ti (S. II, p. 65).

Ayaṃ saṃkilesa.

Yato ca bhikkhave no ca⁴ ceteti no ca⁵ kappeti no ca anuseti, ārammaṇam etaṃ na hoti viññāṇassa tṭhiyā. Ārammaṇe asati patitṭhā³ viññāṇassa na hoti. Tasmim⁶ apatitṭhite viññāṇe avirūlhe āyati punabbhavābhiniḍḍatti na⁷ hoti. Āyati punabbhavābhiniḍḍattiyā asati āyati jātijarāmarāṇasokaparidevadukkhadomanassūpāyāsā nirujjhan-ti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti ti (S. II, p. 65 sq.).

Ayaṃ nibbedho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

8. Tattha katamaṃ saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam?

Samuddo samuddo ti kho bhikkhave assutavā puthujjano bhāsati. N'eso bhikkhave ariyassa vinaye samuddo, mahā⁸ eso bhikkhave udakarāsi mahā udakaṇṇavo. Cakkhum⁹ bhikkhave purisassa samuddo, tassa rūpamayo vego ti¹⁰ (S. IV, p. 157).

Ayaṃ saṃkilesa.

Yo taṃ rūpamayaṃ vegaṃ sahati, ayaṃ vuccati bhikkhave atāri cakkhu samuddaṃ sa-ūmiṃ¹¹ sāvattaṃ sagahaṃ¹²

¹ ca, S. ² seti, S.

³ all MSS. insert tassa. ⁴ om. B., S.

⁵ ce, B., ⁶ tad, B., S. ⁷ om. S.

⁸ hoti, S. ⁹ cakkhu, B., S. ¹⁰ om. B.

¹¹ omi, B., S. ¹² saṃgahaṃ, B.

sarakkhasaṃ¹ tiṇṇo pāraṅgato² thale tiṭṭhati brāhmaṇo ti (S. IV, p. 157).

Ayaṃ asekho.

Sotaṃ bhikkhave | pe³ | ghānaṃ . . . jīvā . . . kāyo . . .⁴
mano bhikkhave purisassa samuddo, tassa dhammamayo
vego ti (S. IV, p. 157).

Ayaṃ sampkilesa.

Yo taṃ dhammamayaṃ vegaṃ sahati, ayaṃ vuccati
bhikkhave atāri mano samuddaṃ sa-ūmiṃ⁵ sāvaṭṭaṃ saga-
haṃ⁶ sarakkhasaṃ tiṇṇo pāraṅgato² thale tiṭṭhati brāhmaṇo
ti (S. IV, p. 157).

Ayaṃ asekho.

Idaṃ avoca Bhagavā, idaṃ vatvāna⁷ Sugato athāparaṃ
etaḍ avoca Satthā: —

Yo imaṃ samuddaṃ sagahaṃ sarakkhasaṃ

sa-ūmiṃ⁸ bhayaṃ duttaraṃ⁹ accatāri

savedantaḡ vusitabrahmacariyo¹⁰

lokantaḡ pāraṅgato² ti vuccati ti (S. IV, p. 157).

Ayaṃ asekho.

Idaṃ sampkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttaṃ.

Cha yime¹¹ bhikkhave baḷisā lokasmiṃ anayāya sattānaṃ
byāpādāya¹² pāṇinaṃ. Katame cha?

Santi bhikkhave cakkhaviññeyyā rūpā itthā kantā manāpā
piyarūpā kāmūpasamhitā rajanīyā. Taṃ ce bhikkhu abhi-
nandati abhivadati ajjhosāya¹³ tiṭṭhati, ayaṃ vuccati bhik-
khava bhikkhu gilabaḷiso Mārassa anayaṃ āpanno byasanaṃ
āpanno yathākāmaṃ karaṇīyo pāpimato.

Santi bhikkhave sotaviññeyyā saddā | pe¹⁴ | ghānaviññeyyā
gandhā . . . jīvāviññeyyā rasā . . . kāyaviññeyyā phoṭṭhabbā
. . . manoviññeyyā dhammā itthā kantā manāpā piyarūpā
kāmūpasamhitā rajanīyā. Taṃ ce bhikkhu abhinandati abhi-

¹ °sa, B₁.

² pārag°, S.

³ pa, B. B₁.

⁴ pe, S.

⁵ °mi, S.

⁶ °gehaṃ, B₁.

⁷ vatvā, B.

⁸ °mi, B₁; ummi, S.

⁹ dukkaraṃ, B₁.

¹⁰ vū°, S.

¹¹ ime, S.

¹² °dhāya, B.

¹³ ajjhosa, S.

¹⁴ pa, B. B₁; om. S.

vadati ajjhosāya tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu gilabaliso Mārassa anayaṃ āpanno byasanaṃ āpanno yathākāmaṃ karaṇīyo pāpimato ti (Cf. S. IV, p. 159).

Ayaṃ saṃkilesa.

Santi ca¹ bhikkhave cakkhuvīññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Tañ ce bhikkhu nābhinandati nābhivadati na² ajjhosāya² tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu na gilabaliso Mārassa abhedī balisaṃ paribhedī balisaṃ na anayaṃ āpanno na byasanaṃ āpanno na yathākāmaṃ karaṇīyo pāpimato³.

Santi ca bhikkhave sotavīññeyyā saddā | pe⁴ | ghāna-jivhākāya-manovīññeyyā dhammā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Tañ ce bhikkhu nābhinandati nābhivadati na⁵ ajjhosāya tiṭṭhati, ayaṃ vuccati bhikkhave bhikkhu na gilabaliso Mārassa abhedī balisaṃ paribhedī balisaṃ na anayaṃ āpanno na byasanaṃ āpanno na yathākāmaṃ karaṇīyo pāpimato ti (S. IV, p. 159).

Ayaṃ asekhō.

Idaṃ saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca suttaṃ.

9. Tattha katamaṃ⁶ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca suttaṃ?

* *Ayaṃ loko santāpajāto phassapareto⁷ rodaṃ⁸ vadati attano yena yena hi maññanti⁹, tato taṃ hoti aññathā.*

Aññathābhāvi¹⁰ bhavasatto¹¹ loko bhavaṃ¹² evābhinandati yad abhinandati taṃ bhayaṃ, yassa bhāyati taṃ dukkhaṃ ti
(Ud. p. 32 sq.).

Ayaṃ saṃkilesa.

Bhavappahānāya¹³ kho pan' idaṃ brahmacariyaṃ vuccati ti
(Ud. p. 33).

Ayaṃ nibbedho.

¹ S. adds kho.

² anajjh°, S.

³ S. adds ti.

⁴ pa, B.

⁵ om. B.; n°, S.

⁶ om. S.

⁷ °parato, B.; all MSS., save Com., have passa°

⁸ bhedam, S.; rogam, Com. ⁹ maññati, B.

¹⁰ bhavi, B.

¹¹ ayaṃ bh°, B. Com.

¹² bhavarāgam, B.

¹³ bhavi°, B.; bhavavijjakāhāya, S.

Ye hi keci samaṇā vā brāhmaṇā vā bhavena bhavassa vippamokkham āhaṃsu, sabbe te arippamuttā bhavasmā¹ ti vadāmi. Ye vā pana keci samaṇā vā brāhmaṇā vā vibhavana² bhavassa nissaraṇam āhaṃsu, sabbe te anissaṭṭā bhavasmā³ ti vadāmi. Upadhiṃ hi paṭicca dukkham idaṃ sambhoti ti (Ud. p. 33).

Ayaṃ saṃkilesa.

Sabbupādānakkhayā n'atthi dukkhassa sambhavo ti
(Ud. p. 33).

Ayaṃ nibbedho.

*Lokam imaṃ passa puthu avijjāya paretam bhūtam bhū- * taratam bhavā aparimuttam. Ye hi keci bhavā⁴ sabbadhi sabbatthatāya, sabbe te bhavā aniccā dukkhā vipariṇāma-dhammā ti (Ud. p. 33).*

Ayaṃ saṃkilesa.

Evam etaṃ yathābhūtam sammappaññāya⁵ passato bhavataṇhā pahīyati⁶ vibhavam nābhinandati.

Sabbaso taṇhāsaṃkhayo⁷ asesavirāgaṇirodho nibbānan ti
(Ud. p. 33).

Ayaṃ nibbedho.

Tassa nibbutassa bhikkhuno anuppādā punabbhavo na⁸ hoti. Abhibhūto Māro vijito saṃgāmo upaccagā sabbabharāṇi tadī ti (Ud. p. 33).

Ayaṃ asekho.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca suttaṃ.

Cattāro 'me bhikkhave puggalā. Katame cattāro?

Anusotagāmi, paṭisotagāmi⁹, tñitatto, tiṇṇo pāraṇigato thale tiṭṭhati brāhmaṇo ti (A. II, p. 5).

Tattha yo 'yaṃ puggalo anusotagāmi, ayaṃ puggalo saṃkilesabhāgiyo. Tattha yo 'yaṃ⁹ puggalo paṭisotagāmi yo ca¹⁰ tñitatto¹¹, ime dve puggalā nibbedhabhāgiyā.

¹ bhavamhā, B.; bhavassamā, S.

² vibhāvena, S. ³ bhavamhā, B.

⁴ bhagavā, B. ⁵ dhamma°, B.

⁶ pahinā, B. ⁷ taṇhākhayo, B.

⁸ om. S. ⁹ ca, B. ¹⁰ om. B.

¹¹ tattho, B. S.

Tattha yo 'yaṃ puggalo tiṇṇo pāraṅgato thale tiṭṭhati brāhmaṇo, yaṃ asekho¹.

Idaṃ saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca suttam.

10. Tattha katamaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam?

* *Chalābhijātiyo.*

Atthi puggalo kaṇho kaṇhābhijātiko kaṇhaṃ dhammaṃ² abhijāyati. Atthi puggalo kaṇho kaṇhābhijātiko sukkaṃ dhammaṃ abhijāyati. Atthi puggalo kaṇho kaṇhābhijātiko akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ accantaṃ³ niṭṭhaṃ⁴ nibbānaṃ ārādheti. Atthi puggalo sukko sukkābhijātiko kaṇhaṃ dhammaṃ abhijāyati. Atthi puggalo sukko sukkābhijātiko sukkaṃ dhammaṃ abhijāyati. Atthi puggalo sukko sukkābhijātiko akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ accantaṃ⁵ niṭṭhaṃ⁶ nibbānaṃ ārādheti (Cf. A. III, p. 384sq.).

Tattha yo ca puggalo kaṇho kaṇhābhijātiko kaṇhaṃ dhammaṃ abhijāyati yo ca puggalo sukko sukkābhijātiko kaṇhaṃ dhammaṃ abhijāyati, ime dve puggalā saṃkilesabhāgiyā.

Tattha yo ca puggalo kaṇho kaṇhābhijātiko sukkaṃ dhammaṃ abhijāyati yo ca puggalo sukko sukkābhijātiko sukkaṃ dhammaṃ abhijāyati, ime dve puggalā vāsanābhāgiyā.

Tattha yo ca puggalo kaṇho kaṇhābhijātiko akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ accantaṃ⁷ niṭṭhaṃ⁸ nibbānaṃ ārādheti yo ca puggalo sukko sukkābhijātiko akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ accantaṃ⁹ niṭṭhaṃ¹⁰ nibbānaṃ ārādheti, ime dve puggalā nibbedhabhāgiyā¹⁰.

Idaṃ saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttam.

Cattārimāni bhikkhave kammāni. Katamāni cattāri?

¹ sekho, B.

² jātaṃ, S.

³ om. S.

⁴ accanta°, B. B.; antaṃ, S.

⁵ diṭṭhiṃ, B.

⁶ accanta°, B. B.

⁷ accanta°, B.

⁸ om. B.

⁹ diṭṭhi, B.

¹⁰ S. adds ti.

Atthi kammaṃ kaṇhaṃ kaṇhavipākaṃ. Atthi kammaṃ sukkaṃ sukkavipākaṃ. Atthi kammaṃ kaṇhaṃ¹ sukkaṃ¹ kaṇhasukkavipākaṃ. Atthi kammaṃ akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ² kammuttamaṃ kammaseṭṭhaṃ kammakkhayāya³ saṃvattati (A. II, p. 230).

Tattha yaṇ ca kammaṃ kaṇhaṃ kaṇhavipākaṃ yaṇ ca kammaṃ kaṇhaṃ⁴ sukkaṃ⁴ kaṇhasukkavipākaṃ, ayaṃ saṃkilesa, yaṇ ca kammaṃ sukkaṃ sukkavipākaṃ, ayaṃ vāsanā, yaṇ ca kammaṃ akaṇhaṃ asukkaṃ akaṇha-asukkavipākaṃ⁵ kammuttamaṃ kammaseṭṭhaṃ kammakkhayāya saṃvattati, ayaṃ nibbedho⁵.

Idaṃ saṃkilesabhāgiyaṇ ca vāsanābhāgiyaṇ ca nibbedhabhāgiyaṇ ca suttam.

11. Tattha katamaṃ vāsanābhāgiyaṇ ca nibbedhabhāgiyaṇ ca suttam?

Laddhāna mānusattaṃ⁶ dve kiccaṃ akiccaṃ eva ca sukiccaṇ⁷ c'eva⁸ puññāni saṃyojanavippahānaṃ vā ti.

Sukiccaṇ⁷ c'eva⁸ puññāni ti vāsanā. Saṃyojanavippahānaṃ vā ti nibbedho.

Puññāni karitvāna saggā saggam⁹ vajanti katapuññā saṃyojanavippahānā jarāmarañā vippamuccanti¹⁰ ti.

Puññāni karitvāna saggā saggam vajanti katapuññā ti vāsanā. Saṃyojanavippahānā jarāmarañā vippamuccanti¹¹ ti nibbedho⁵.

Idaṃ vāsanābhāgiyaṇ ca nibbedhabhāgiyaṇ ca suttam.

Dve 'māni bhikkhave padhānāni. Katamāni dve?

Yo ca agārasmā anagāriyaṃ¹² pabbajitesu cīvarapiṇḍa-pātasenāsanagilānapaccayabhesajjaparikkhāraṃ pariccajati, yo ca agārasmā anagāriyaṃ¹² pabbajitesu sabbūpadhipaṭṭi-nisuggo taṇhakkhayo virūgo nirodho nibbānaṃ¹³ ti (Cf. A. I, p. 49).

¹ kaṇhasukkaṃ, B. ² B. S. insert kammaṃ.

³ 'kkhayā, S. ⁴ kaṇhasukkaṃ, B.; om. B₁.

⁵ B₁. S. add ti. ⁶ manussattaṃ, S. ⁷ sa°, B₁. S.

⁸ ūeva, B₁. ⁹ saggā, B.

¹⁰ 'ti (without ti), B₁; vimuccanti, S. ¹¹ vimuccanti, S.

¹² anā°, B₁. ¹³ 'naṃ (without ti), B₁.

Tattha yo agārasmā anagāriyaṃ pabbajitesu cīvarapiṇ-
ḍapāta¹ - | pe² | parikkhāraṃ pariccajati, ayaṃ vāsanā, yo³
agārasmā anagāriyaṃ pabbajitesu sabbūpadhipaṭinissaggo
taṇhakkhaya virāgo nirodho nibbānaṃ, ayaṃ nibbedho⁴.

Idaṃ vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca suttaṃ.

Tattha taṇhāsaṃkilesabhāgiyaṃ suttaṃ taṇhāpakkhen'
eva niddisitaḥ⁵. Tīhi taṇhāhi: kāmataṇhāya bhava-
taṇhāya vibhavataṇhāya, yena yena vā pana vatthunā
ajjhositā⁶, tena ten' eva⁷ niddisitaḥ⁵. Tassa⁸ vitthāro:
chattinisa taṇhājāliniya⁹ vicaritāni.

Tattha diṭṭhisamkilesabhāgiyaṃ suttaṃ diṭṭhipakkhen'
eva niddisitaḥ⁵. Ucheda-sassatena, yena yena vā pana
vatthunā diṭṭhivasena abhinivisati 'idaṃ eva saccaṃ
mogham aññaṃ' ti, tena ten' eva niddisitaḥ⁵. Tassa¹⁰
vitthāro: dvāsaṭṭhi diṭṭhigatāni.

Tattha¹¹ duccaritasamkilesabhāgiyaṃ suttaṃ cetanāya¹²
cetasikakammena¹³ niddisitaḥ⁵, tīhi duccaritehi: kā-
yaduccaritena vacīduccaritena manoduccaritena. Tassa
vitthāro: dasa akusalakammaṭṭhā (Cf. p. 95sq.).

Tattha taṇhāvodānabhāgiyaṃ suttaṃ samathena niddi-
sitaḥ¹⁴, diṭṭhivodānabhāgiyaṃ suttaṃ vipassanāya niddi-
sitaḥ¹⁴, duccaritavodānabhāgiyaṃ suttaṃ sucaritena¹⁵
niddisitaḥ¹⁴.

*Tiṇi akusalamūlāni . . . Taṃ kissa hetu? Saṃsārassa
nibbattiya tathā nibbatte saṃsāre kāyaduccaritaṃ . . . kā-
yasucaritaṃ . . . vacīduccaritaṃ . . . vacīsucaritaṃ . . .
manoduccaritaṃ . . . manosucaritaṃ . . .*

*Iminā asubhena¹⁶ kammavipākena idaṃ bālalakkaṇaṃ
nibbattati ti.*

¹ °te, S. ² pa, B.; la, B₁. ³ ayaṃ, S.

⁴ B₁ adds ti. ⁵ nidissi°, B₁. ⁶ ajjhā°, B.; ajjhosanā, S.

⁷ S. adds vatthunā. ⁸ tassā B.; B₁. S. add taṇhāya.

⁹ taṇhāya jā°, S. ¹⁰ tassā, B. S.

¹¹ om. B₁. S. ¹² B₁ adds ca.

¹³ cetayitvā ca na kammena, B₁. S. (S. omits na before kammena).

¹⁴ nidisi°, B₁. ¹⁵ S. adds manoduccaritena.

¹⁶ asutena, B₁; S. has kammena asubhavipākena for asu° kamma°

Idaṃ saṃkilesabhāgiyaṃ suttaṃ.

*Iminā subhena kammavipākena idaṃ mahāpurisalakkha-
naṃ nibbattati ti.*

Idaṃ vāsanābhāgiyaṃ suttaṃ.

Tattha saṃkilesabhāgiyaṃ suttaṃ catūhi kilesabhūmihi
niddisitaḥ: anusayabhūmiyā, pariyuṭṭhānabhūmiyā, saṃ-
yojanabhūmiyā, upādānabhūmiyā.

Sānusayassa pariyuṭṭhānaṃ jāyati, pariyuṭṭhito saṃyu-
jati, saṃyujjanto upādiyati.

Upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā
jarāmaraṇasokaparidevadukkhadomanassūpāyāsā sambha-
vanti. Evaṃ etassa kevalassa dukkhakkhandhassa samu-
dayo hoti.

Imāhi catūhi kilesabhūmihi sabbe kilesā saṃgahaṃ saṃ-
osaraṇaṃ gacchanti.

Idaṃ saṃkilesabhāgiyaṃ suttaṃ.

Vāsanābhāgiyaṃ suttaṃ tihi sucaritehi niddisitaḥ.¹
Nibbedhabhāgiyaṃ suttaṃ catūhi saccehi niddisitaḥ.²
Asekhābhāgiyaṃ suttaṃ tihi dhammehi niddisitaḥ.³
Buddhadhammehi paccekabuddhadhammehi sāvakabhūmiyā
jḥāyivisaṃ niddisitaḥ.⁴ ti.

12. Tattha katame aṭṭhārasa mūlapadā?

*

Lokikaṃ lokuttaraṃ lokikaṃ ca lokuttaraṃ ca, sattā-
dhiṭṭhānaṃ dhammādhīṭṭhānaṃ sattādhīṭṭhānaṃ ca dham-
mādhīṭṭhānaṃ ca, nāṇaṃ ñeyyaṃ nāṇaṃ ca ñeyyaṃ ca,
dassanaṃ bhāvanā dassanaṃ ca bhāvanā ca, sakavacanaṃ
paravacanaṃ sakavacanaṃ ca paravacanaṃ ca, vissajja-
niyaṃ⁵ avissajjaniyaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca,
kammaṃ vipākaṃ kammaṃ ca vipākaṃ ca, kusalaṃ akusalaṃ
kusalaṃ ca akusalaṃ ca, anuññātaṃ paṭikkhitaṃ anuññā-
taṃ ca paṭikkhitaṃ ca, thavo cā ti.

a) Tattha katamaṃ lokikaṃ?

*Na hi pāpaṃ³ kataṃ³ kammaṃ sajja⁴ khīraṃ va muccati **
dahantaṃ bālaṃ anveti bhasmāchanno va pāvako⁵ ti

(Dhp. v. 71).

¹ nidisi°, B₁.

² visa°, B. B₁ throughout.

³ pāpakaṃ taṃ, B. ⁴ sajja, B. B₁. Com. ⁵ pāvako, S.

Nettipakaraṇa.

Idaṃ lokikaṃ.

*Cattār' imāni bhikkhave agatigamanāni*¹. *Sabbaṃ*² | *pe*³ |
nihiyate tassa yaso kālāpakke va candimā ti
(A. II, p. 18).

Idaṃ lokikaṃ.

Atth' ime bhikkhave lokadhammā. Katame attha?
Lābho alābho yaso ayaso nindā paṃsā sukhaṃ dukkhaṃ.
Ime kho bhikkhave attha lokadhammā ti (A. IV, p. 157).

Idaṃ lokikaṃ.

b) Tattha katamaṃ lokuttaraṃ?

Yass' indriyāni samathaṅgatāni
*assā*⁴ *yathā*⁵ *sārathinā sudantā*
pahīnamānassa anāsavassa
devā pi tassa pihayanti tādino ti (Dhp. v. 94;
cf. Thag. v. 205).

Idaṃ lokuttaraṃ.

Pañc' imāni bhikkhave indriyāni lokuttarāni. Katamāni
pañca?

*Saddhindriyaṃ viriyindriyaṃ*⁶ *satindriyaṃ samādhindri-*
yaṃ paññindriyaṃ.

Imāni kho bhikkhave pañc' indriyāni lokuttarāni ti (Cf.
S. V, p. 193).

Idaṃ lokuttaraṃ.

Tattha katamaṃ lokikaṃ ca lokuttaraṃ ca?

*Laddhāna mānusattaṃ*⁷ *dve kiccaṃ akiccaṃ eva cā ti* (Cf.
p. 159)
dve gāthā.

*Yaṃ iha*⁸ *sukiccaṃ*⁹ *c'eva puññāni ti ca puññāni*
karitvāna saggā saggam vajanti katapuññā ti ca,
*idaṃ lokikaṃ. Yaṃ iha*¹⁰ *saṃyojanavippahānaṃ vā*
*ti ca saṃyojanapahānā jarāmaraṇā vippamuccanti*¹¹
ti ca, idaṃ lokuttaraṃ.

Idaṃ lokikaṃ ca lokuttaraṃ ca.

¹ B., S. *add ti.*

² sabba, B. B.

³ pa, B. B.

⁴ yassā, B.

⁵ rathā, B.

⁶ after sati, B.

⁷ tanusattam, S.

⁸ imā, S.

⁹ sa, B. S.

¹⁰ idam, S.

¹¹ vimu, S.; °muttanti (without ti), B.

Viññāṇe hi bhikkhave āhāre sati nāmarūpassa avakkanti hoti. Nāmarūpassa avakkantiyā sati punabbhavo hoti. Punabbhavo sati jāti hoti. Jātiyā sati jarāmarasokaparidevadukkhadomanassūpāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti.

Seyyathā pi bhikkhave mahārukkho, tassa yāni c'eva mūlāni adho gamāni yāni ca tiriyam gamāni, sabbāni tāni uddham ojaṃ abhiharanti, evaṃ hi so bhikkhave mahārukkho tadāhāro tadupādāno ciraṃ dīgham addhānaṃ tiṭṭheyya: evaṃ eva kho bhikkhave viññāṇe āhāre sati nāmarūpassa avakkanti hoti. Sabbam | pe¹ | Evam² etassa kevalassa dukkhakkhandhassa² samudayo hoti ti (Cf. S. II, p. 92 sq.).

Idaṃ lokikaṃ.

Viññāṇe ce bhikkhave āhāre asati nāmarūpassa avakkanti na hoti. Nāmarūpassa avakkantiyā asati punabbhavo na hoti. Punabbhavo asati jāti na hoti. Jātiyā asati jarāmarasokaparidevadukkhadomanassūpāyāsā nirujjhanti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti.

Seyyathā pi bhikkhave mahārukkho, atha puriso āgaccheyya kuddālapitaṃ³ ādāya, so taṃ rukkaṃ mūle chindeyya mūle chetvā palikhaṇeyya⁴ palikhaṇitvā⁴ mūlāni uddhareyya antamaso usiranālamattāni⁵ pi, so taṃ rukkaṃ khaṇḍākhāṇḍikaṃ chindeyya khaṇḍākhāṇḍikaṃ chetvā phāleyya phāletvā sakalikaṃ sakalikaṃ kareyya sakalikaṃ sakalikaṃ⁶ karitvā⁷ vātūtape visoseyya vātūtape visosetvā agginā ḍaheyya agginā ḍahitvā maṃsim⁸ kareyya maṃsim⁸ karitvā⁹ mahāvāte vā opuneyya¹⁰ nadiyā vā sīghasotāya¹¹ pavāheyya, evaṃ hi so bhikkhave mahārukkho ucchinnamūlo assa tālavatthukato anabhāvaṃ¹² kato¹³ āyatiṃ¹⁴ anuppāda-dhammo: evaṃ eva kho bhikkhave viññāṇe āhāre asati

¹ pa, B. B. ²⁻² om. B.

³ kudāla°, B.; kuṭāla°, B. ⁴ palim kh°, B.

⁵ nālī°, S. ⁶ om. S.

⁷ katvā, S. ⁸ °si. S.; B. has °sim and °si.

⁹ karetvā corr. from karitvā, S. ¹⁰ oph°, B.

¹¹ sīgha°, B. B. ¹² °bhavaṃ, B.

¹³ gato, S. ¹⁴ °ti, B.

nāmarūpassa avakkanti¹ na¹ hoti¹ nāmarūpassa¹ avakkantiyā asati. Sabbam | pe² | Evam³ etassa³ kevalassa³ dukkhakkhandhassa nirodho hoti ti (Cf. S. II, p. 93).

Idam lokuttaram.

Idam lokikaṇ ca lokuttaraṇ ca.

c) Tattha katamam sattādhiṭṭhānam?

Sabbā disā anupariγamma cetasā

nev' ajjhagū piyataram⁴ attanā kvaci

evam piyo puthu attā paresam

tasmā na hiṃse param attakāmo⁵ ti (S. I, p. 75;

Ud. p. 47).

Idam sattādhiṭṭhānam.

Ye keci bhūtā bhavissanti ye ca

sabbe gamissanti pahāya deham

taṃ sabbam jātikusalo⁶ veditvā

ātāpi so⁷ brahmacariyam careyyā ti (Ud. p. 48).

Idam sattādhiṭṭhānam.

*Sattahi bhikkhave aṅgehi samannāgatam kalyāṇamittam
api viveciyamānena⁸ paṇāmiyamānena¹ gale pi pamajjama-
nānena⁹ yāvajīvam na vijahitabbam.*

Katamehi sattahi?

*Piyo ca hoti garu ca bhāvanīyo ca vattā ca vacanakkhamo
ca gambhīraṇ ca katham kattā na ca atṭhāne niyojako.*

Imehi kho bhikkhave sattahi | pe¹⁰ | na vijahitabbam.

*Idam avoca Bhagavā, idam vatvāna Sugato athāparam
etad avoca Satthā: —*

Piyo¹¹ garu bhāvanīyo vattā ca vacanakkhamo

gambhīraṇ ca katham kattā na cātṭhāne¹² niyojako

taṃ mittam mittakāmena yāva jīvam pi seviyan ti (Cf.

A. IV, p. 32).

Idam sattādhiṭṭhānam.

¹ om. S.

² pa, B₁; om. B.

³ om. B.

⁴ vāviyatarām, B₁; piyavaram, S.

⁵ attha°, S.

⁶ °kulo, S.

⁷ yo, B₁.

⁸ °ceyamānena, S.

⁹ panupajja°, B₁; sanamajja°, B.

¹⁰ pa, B. B₁.

¹¹ S. adds ca; B₁ puts ca after garu and repeats it after bhā°

¹² ca a°, B₁. S.

d) Tattha katamaṃ dhammādhittānaṃ?

*Yaṇ ca kāmasukhaṃ loke yaṇ c'idaṃ¹ diviyaṃ¹ sukhaṃ
taṇhakkhayaasukhass' ete kamaṃ n'agghanti² soḷasin³ ti* (Ud.

p. 11; cf. MBh. XII, 174, 46; 177, 51).

Idaṃ dhammādhittānaṃ.

*Susukhaṃ vata nibbānaṃ sammāsambuddhadesitaṃ
asokaṃ⁴ virajaṃ khemaṃ yattha dukkhaṃ nirujjhati ti.*

Idaṃ dhammādhittānaṃ.

Tattha katamaṃ sattādhittānaṃ ca dhammādhittānaṃ ca?

*Mātaraṃ pitaraṃ hantvā rājāno dve ca khattiye
raṭṭhaṃ sānucaraṃ hantvā ti* (Dhp. v. 294 a—c).

Idaṃ dhammādhittānaṃ.

Anāgho yāti brāhmaṇo ti (Dhp. v. 294 d).

Idaṃ sattādhittānaṃ.

Idaṃ sattādhittānaṃ ca dhammādhittānaṃ ca.

Cattāro 'me bhikkhave iddhipādā. Katame cattāro?

*Chandasamādhipadhānasamkhārasamannāgato⁵ iddhipādo.
Viriya- | pe⁶ | citta⁷ . . . vīmaṃsāsamādhipadhānasamkhāra-
samannāgato iddhipādo ti* (Cf. A. II, p. 256; IV, p. 463 sq.).

Idaṃ dhammādhittānaṃ.

*So kāye pi cittaṃ samodahati, citte pi kāyaṃ samoda-
hati, kāye sukhasaṇṇaṃ⁸ ca lahusaṇṇaṃ⁸ ca okkamitvā upa-
sampaṇṇa viharati⁹ ti.*

Idaṃ sattādhittānaṃ.

Idaṃ sattādhittānaṃ ca dhammādhittānaṃ ca.

e) Tattha katamaṃ nāṇaṃ?

*Yaṃ taṃ lokuttaraṃ nāṇaṃ sabbaññū yena vuccati
na tassa parihān' atthi sabbakāle pavattati¹⁰ ti.*

Idaṃ nāṇaṃ.

¹ cadidaṃ viyaṃ, S.; B₁ has viriyaṃ instead of di°; I have corrected dipiyaṃ (B.) into diviyaṃ.

² nāggh°, B₁. ³ °si, B₁.

⁴ asso°, B. ⁵ °paṭṭhāna°, B₁ throughout.

⁶ pa, B. B₁. ⁷ cittaṃ, B.

⁸ transposed in B₁.

⁹ °ti (without ti), B. S.

¹⁰ °ti (without ti), B₁.

*Paññā hi seṭṭhā lokasmim¹ yāya² nibbānagāmini
yāya² sammappajānāti³ jātīmarāṇasaṅkhayan⁴ ti* (Cf.
Idam-nāṇam. [It. p. 35].

f) *Tattha katamaṃ ñeyyam?*

Kittayissāmi vo santim⁵ (Dhotakā ti Bhagavā)

diṭṭhe⁶ dhamme anītihaṃ⁷

yaṃ viditvā sato caraṃ

tare loka visattikaṃ.

Taṃ cāhaṃ abhinandāmi

mahesi santim uttumaṃ

yaṃ viditvā sato caraṃ

tare loka visattikaṃ.

Yaṃ kiñci sampajānāsi⁸ (Dhotakā ti Bhagavā)

uddhaṃ adho tiriyaṇ⁹ cāpi⁹ majjhe

etaṃ viditvā saṅgo ti loka

bhavābhavāya mākāsi taṇhaṃ ti (S.N. vv. 1066—68).

Idam ñeyyam.

*Catunnaṃ bhikkhave ariyasaccānaṃ ananubodhā appaṭi-
vedhā evaṃ idam dīghaṃ addhānaṃ sandhāritaṃ saṃsari-
taṃ mamaṃ c'eva tumhākaṃ ca.*

*Tayidaṃ bhikkhave dukkhaṃ ariyasaccaṃ anubuddhaṃ
paṭividdhaṃ, dukkhasamudayo ariyasaccaṃ anubuddhaṃ
paṭividdhaṃ, dukkhanirodho ariyasaccaṃ | pe¹⁰ | dukkhanī-
rodhagāmīni paṭipadā ariyasaccaṃ anubuddhaṃ paṭividdhaṃ.
Ucchinnā bhavataṇhā khīṇā bhavanetti n'atthi dāni puna-
bhavo ti.*

*Idam avoca Bhagavā, idam vatrāna Sugato athāparaṃ
etaḍ avoca Satthā: —*

*Catunnaṃ ariyasaccānaṃ yathābhūtaṃ adassanā
saṃsitam¹¹ dīghaṃ addhānaṃ tāsū tāsveva jātisu.*

Tāni etāni diṭṭhāni bhavanetti samūhatā

ucchinnaṃ¹² mūlaṃ¹² dukkhassa n'atthi dāni punabbhavo ti
(S. V, p. 431 sq.).

¹ °smi, B.

² yāyaṃ, B₁.

³ sammā pa°, B. S.

⁴ jātījarāmarāṇa°, S. ⁵ °ti, B₁. S. ⁶ diṭṭhe 'va, S. Com.

⁷ °kaṃ, B. B₁; anatiḡaṃ, S.

⁸ sañjānāsi, B₁.

⁹ yaṃ vā pi, B. B₁. S.

¹⁰ pa, B. B₁.

¹¹ saṃsaritaṃ, B₁. S.

¹² ucchinna°, B.

Idaṃ ñeyyaṃ.

Tattha katamaṃ ñāṇaṃ ca ñeyyaṃ ca?

Rūpaṃ aniccaṃ vedanā aniccā saññā aniccā¹ saṃkhārā aniccā viññāṇaṃ aniccaṃ ti.

Idaṃ ñeyyaṃ.

Evaṃ jānaṃ evaṃ passaṃ ariyasāvako rūpaṃ aniccaṃ ti passati, vedanaṃ² aniccaṃ³ ti passati, saññaṃ . . .⁴ saṃkhāre . . . viññāṇaṃ aniccaṃ ti passati ti.

Idaṃ ñāṇaṃ.

So parimuccati rūpena parimuccati vedanāya parimuccati saññāya parimuccati saṃkhārehi parimuccati viññāṇamhā parimuccati dukkhasmā ti⁵ vadāmi⁶ ti.

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

Sabbe saṃkhārā aniccā ti (Dhp. v. 277 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passatī ti (Dhp. v. 277 b).

Idaṃ ñāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp. v. 277 c d).

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

Sabbe saṃkhārā dukkhā⁷ ti (Dhp. v. 278 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passatī ti (Dhp. v. 278 b).

Idaṃ ñāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp. v. 278 c d).

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

Sabbe dhammā anattā ti (Dhp. v. 279 a).

Idaṃ ñeyyaṃ.

Yadā paññāya passatī ti (Dhp. v. 279 b).

Idaṃ ñāṇaṃ.

Atha nibbindati dukkhe, esa maggo visuddhiyā ti (Dhp. v. 279 c d).

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

¹ om. B₁.

² °nā, B.

³ aniccā, B. B₁.

⁴ pe, S.

⁵ om. B₁; B. has dukkhasmābhiva°

⁶ °mi (without ti), B₁. S.

⁷ S. continues: pe | sabbe dhammā anattā ti.

Ye hi keci Soṇa¹ samaṇā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti vā samanupassanti, sadiso 'ham asmī ti vā samanupassanti, hīno 'ham asmī ti vā samanupassanti, kim aññatra yathābhūta²ssa adassanā?

Aniccāya vedanāya . . . aniccāya saññāya . . . aniccehi saṃkhārehi . . . aniccena viññāṇena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti vā samanupassanti, sadiso 'ham asmī ti vā samanupassanti, hīno 'ham asmī ti vā samanupassanti, kim aññatra yathābhūta²ssa adassanā ti (S. III, p. 48).

Idaṃ ñeyyaṃ.

Ye ca kho keci Soṇa samaṇā vā brāhmaṇā vā aniccena rūpena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti pi na samanupassanti, sadiso 'ham asmī ti pi na samanupassanti, hīno 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūta²ssa dāssanā?

Aniccāya vedanāya . . . aniccāya saññāya . . . aniccehi saṃkhārehi . . . aniccena viññāṇena dukkhena vipariṇāmadhammena seyyo 'ham asmī ti pi na samanupassanti, sadiso 'ham asmī ti pi na samanupassanti, hīno 'ham asmī ti pi na samanupassanti, kim aññatra yathābhūta²ssa dāssanā ti (S. III, p. 48 sq.).

Idaṃ ñāṇaṃ.

Idaṃ ñāṇaṃ ca ñeyyaṃ ca.

g) Tattha katamaṃ dāssanaṃ?

Ye ariyasaccāni vibhāvayanti

gambhīrapaññāna sudesitāni

kiñcāpi te honti bhūsaṃ² pamattā

na te bhavaṃ atthamam ādiyaṃti³ ti (Kh. P. VI,

v. 9).

Idaṃ dāssanaṃ.

Yath' indakhīlo paṭhavīsito⁴ siyā

catubbhi vātehi⁵ asāmpakampiyo

¹ so, S. ² bhūsaṃ, B. B.; bhūsaṃpa°, S.

³ °ti (without ti), B., S.

⁴ °vissito, B.; °vissito, S.

⁵ vātebhi, Com.

tathūpamaṃ sappurisaṃ vadāmi

yo ariyasaccāni avecca¹ passati ti (Kh. P. VI, v. 8).

Idaṃ dassanaṃ.

Catūhi bhikkhave sotāpattiyaṅgehi samannāgato ariyasāvako ākaṅkhamāno² attanā 'va³ attānaṃ byākareyya 'khīṇanirayo 'mhi khīṇatiracchānayoṇi⁴ khīṇapettivisaṃ⁵ khīṇāpāyaduggativinipāto sotāpanno 'ham asmi avinipāta-dhammo niyato sambodhiparāyano sattakkhattu⁶ paramaṃ⁶ deve ca manusse ca sandhāvitrā saṃsaritrā dukkhass' antaṃ karissāmī⁷ ti⁷. Katamehi catūhi?

Idha bhikkhave ariyasāvakaṃ Tathāgate saddhā⁸ nivṛtṭhā⁸ patitṭhitā virūḷhamūlajātā asaṃhāriyā⁹ samaṇena vā brāhmaṇena vā devana vā Mārena vā Brahmunā vā kenaci vā lokasmiṃ sahadhammena. Dhamme¹⁰ kho pana niṭṭhaṃgato hoti¹¹, svākkhāto Bhagavatā dhammo sanditṭhiko akāliko ehipassiko opanayiko¹² paccattaṃ veditabbo viññūhi¹³, yad idaṃ madanimmadano | pe¹⁴ | nirodho nibbānaṃ¹⁵. Saha-dhammiyā kho pan' assa honti itṭhā kantā piyā manāpā gihī c'eva pabbajitā ca. Ariyakantehi kho pana sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammūsehi bhuṇissehi¹⁶ viññuppasatthehi¹⁷ aparāmatṭhehi¹⁸ samādhi-saṃvattanikehi.

Ime kho bhikkhave catūhi sotāpattiyaṅgehi samannāgato ariyasāvako ākaṅkhamāno attanā 'va attānaṃ byākareyya 'khīṇanirayo 'mhi khīṇatiracchānayoṇi¹⁹ khīṇapettivisaṃ¹⁹ khīṇāpāyaduggativinipāto sotāpanno 'ham asmi avinipāta-dhammo niyato sambodhiparāyano sattakkhattu²⁰ paramaṃ deve ca manusse ca sandhāvitrā saṃsaritrā²⁰ dukkhass' antaṃ karissāmī²¹ ti²¹.

¹ āvacca, B.

² ak°, B.

³ ca, S.

⁴ yoniyo, B.

⁵ °pittio, B.

⁷ karissati, S.

⁶ °kkhattuṃ paramo, B.

⁹ hariyā, B.

¹⁰ om. S.

⁸ saddhādhiṃ°, B.

¹² opaneyyiko, B.

¹¹ ti, S.

¹⁴ pa, B.

¹⁵ B. adds pa.

¹³ B. adds ti.

¹⁴ pa, B.

¹⁵ B. adds pa.

¹⁶ bhū°, B.; pū°, B.

¹⁷ °upassehi, B.

¹⁸ om. B.

¹⁹ °yoniyo, B.

²⁰⁻²⁰ om. B.

²¹ karoti, B.

Idaṃ dassanaṃ.

h) Tattha katamā bhāvanā?

*Yass' indriyāni¹ subhāvitāni
ajjhataṃ bahiddhā ca sabbaloke
nibbijha² imaṃ³ paraṃ ca lokam⁴
kālaṃ kaṅkhati bhāvitatto⁵ ti* (S. N.
v. 516).

Ayaṃ bhāvanā.

*Cuttār'imāni bhikkhave dhammapadāni. Katamāni cattāri?
Anabbijjhā dhammapadam, abyāpādo dhammapadam,
sammāsati⁶ dhammapadam, sammāsanādhi dhammapadam.
Imāni kho bhikkhave cattāri dhammapadāni ti* (A. II,
p. 29).

Ayaṃ bhāvanā.

Tattha katamaṃ dassanaṃ ca bhāvanā ca?

*Pañca chinde pañca jahe pañca vuttari⁷ bhāvaye
pañca saṃgātigo⁸ bhikkhu oghattiṇṇo ti vuccati⁹ ti¹⁰* (S. I,
p. 3; Dh. v. 370).

Pañca chinde pañca jahe ti idaṃ dassanaṃ, pañca
vuttari¹⁰ bhāvaye pañca saṃgātigo¹¹ bhikkhu ogha-
ttiṇṇo ti vuccati ti ayaṃ bhāvanā.

Idaṃ dassanaṃ ca bhāvanā ca.

*Tu'imāni bhikkhave indriyāni. Katamāni tiṇi?
Anaññatānñassāmītindriyaṃ¹² aññindriyaṃ¹³ aññātā-
vindriyaṃ¹⁴.*

Katamaṃ ca bhikkhave anaññatānñassāmītindriyaṃ¹⁵?

*Idha bhikkhave bhikkhu anabhisametassa dukkhassa ari-
yasaccassa abhisamayāya chandaṃ janeti rāyamati viriyaṃ
ārabbhati cittaṃ paggaṇhāti padahati¹⁶. Anabhisametassa*

¹ 'n'idha, B₁.

² nibbijjamam, S.

³ lokam ca, B₁.

⁴ bhāvito, B. S.

⁵ sunandano, S.

⁶ samāpatti, S.

⁷ c'uttari, B. B₁.

⁸ 'ko, S.; 'to, B₁.

⁹ 'ti (without ti), S.

¹⁰ in B. this stanza is wanting.

¹¹ 'ko, B₁; saṃgitiko, S.

¹² anaññatā°, B.; 'ossāmīndriyaṃ, B₁.

¹³ aññatāmīndriyaṃ, S.

¹⁴ aññatā°, B. S.

¹⁵ anaññatā°, B.

¹⁶ pajahati, S.

dukkhasamudayassa ariyasaccassa . . .¹ dukkhanirodhassa . . .² dukkhanirodhagāminiyā paṭipadāya ariyasaccassa abhisamayāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati³.

Idaṃ bhikkhave anaññatāññassāmūṇḍindriyaṃ⁴ ti.

Idaṃ dassanaṃ.

Katamaṃ ca bhikkhave aṇṇindriyaṃ?

Idha bhikkhave bhikkhu idaṃ dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho . . .⁵ ayaṃ dukkhanirodhagāminipāṭi-palā ti yathābhūtaṃ pajānāti.

Idaṃ bhikkhave aṇṇindriyaṃ.

Katamaṃ ca bhikkhave aṇṇātāvindriyaṃ⁶?

Idha bhikkhave bhikkhu āsavānaṃ khayā anāsavaṃ ceto-vimuttiṃ paṇṇāvimuttiṃ diṭṭhe 'va dhamme sayamaṃ abhiññā sacchikatrā upasampajja viharati, 'kkhīṇa jāti vusitaṃ brahmacariyaṃ kataṃ karaṇiyaṃ nāparaṃ itthattāyā' ti pajānāti.

Idaṃ bhikkhave aṇṇātāvindriyaṃ⁷ ti.

Ayaṃ bhāvanā.

Idaṃ dassanaṃ ca bhāvanā ca.

i) Tattha katamaṃ sakavacanaṃ?

Sabbapāpass'⁸ akaraṇaṃ kusalass'⁹ upasampadā'¹⁰ sacittapariyodapanaṃ etaṃ buddhūna sāsanaṃ ti

(Dhp. v. 183).

Idaṃ sakavacanaṃ.

Tiṇ' imāni bhikkhave bālassa bālalakkhaṇāni bālani-mittāni bālapadānāni, yehi bālaṃ bālo ti pare sañjānanti. Katamāni tiṇi?

Bālo bhikkhave duccintitacintī¹¹ ca hoti, dubbhāsitaabhāsī ca hoti, dukkaṭakammakārī ca hoti.

Imāni kho bhikkhave tiṇi bālassa bālalakkhaṇāni bālani-mittāni bālapadānāni¹².

¹ pa, B. B.

² pajahati, S.

³ anaññata°, B.

⁴ pa, B. B.; S. inserts yathābhūtaṃ pajānāti.

⁵ aṇṇatā°, S.

⁶ °passa, all MSS.

⁷ kusalassa up°, B. S. ⁸ ducintī°, B. B. ⁹ °padāni, S.

Tiṇ' imāni bhikkhave paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni¹, yehi paṇḍitaṃ paṇḍito ti pare sañjānanti. Katamāni tīni?

Paṇḍito bhikkhave sucintitacintī ca hoti, subhāsitaabhāsi ca hoti, sukata-kammakārī² ca hoti.

Imāni kho bhikkhave tīni paṇḍitassa paṇḍitalakkhaṇāni paṇḍitanimittāni paṇḍitapadānāni ti (Cf. A. I, p. 102 sq.).

Idaṃ sakavacanam.

k) *Tattha katamaṃ paravacanam?*

Paṭhavāsamo n'atthi vitthato

ninno pātālasamo³ na vijjati

Merusamo n'atthi unnato

cakkavatisadiso n'atthi poriso ti.

Idaṃ paravacanam.

Hotu devānam inda subhāsitena jayo ti.

Hotu Vepacitti subhāsitena jayo ti.

Bhaṇa Vepacitti gāthan ti.

Atha kho bhikkhave Vepacitti asurindo imaṃ gāthaṃ abhāsi: —

Bhiyyo bālā⁴ pakujjheyyuṃ no c'assa paṭisedhako⁵

tasmā bhusena daydena dhīro bālaṃ nisedhaye ti.

Bhāsītāya kho pana⁶ bhikkhave Vepacittinā asurindena gāthāya asurā anumodimsu, devā tuṇhī ahesuṃ. Atha kho bhikkhave Vepacitti asurindo Sakkaṃ devānam indaṃ etad avoca: bhaṇa devānam inda gāthan ti.

Atha kho bhikkhave Sakko devānam indo imaṃ gāthaṃ abhāsi: —

Etad eva ahaṃ māññe bālassa paṭisedhanam

param saṃkupaṭṭam natvā yo sato upasammati ti.

Bhāsītāya kho pana⁷ bhikkhave Sakkena devānam indena gāthāya devā anumodimsu, asurā tuṇhī ahesuṃ. Atha kho bhikkhave Sakko devānam indo Vepacittiṃ asurindaṃ etad avoca: bhaṇa Vepacitti gāthan ti.

Atha kho bhikkhave Vepacitti asurindo imaṃ gāthaṃ abhāsi: —

¹ °padāni, B₁.

² sukata°, B. S.

³ pādātala°, B₁.

⁴ bālo, B₁.

⁵ °kā, B₁.

⁶ om. B. B₁.

⁷ om. S.

*Etad eva titikkhāya vījjaṃ passāmi Vāsava
yadā naṃ maññati bālo bhayā myāyaṃ titikkhati
ajjhāruhati¹ dhummedho go va bhiyyo palāyinan ti.*

*Bhāsītāya kho pana bhikkhave Vepacittinā asurindena
gāthāya asurā anumodimsu, devā tuṇhī ahesuṃ. Atha kho
bhikkhave² Vepacitti asurindo Sakkaṃ devānam indaṃ etad
avoca: bhaṇa devānam inda gāthan ti.*

*Atha kho bhikkhave Sakko devānam indo imū gāthāyo
abhāsi: —*

*Kāmaṃ maññatu rā² mā rā bhayā³ myāyaṃ titikkhati
sadatthaparamā atthā khantya⁴ bhiyyo na vījati.*

*Yo have balavā santo dubbalassa titikkhati
tam āhu paramaṃ khantiṃ⁵ niccaṃ khamati⁶ dubbalo.*

*Abalan taṃ balaṃ āhu yassa bālabalaṃ⁷ balaṃ⁸
balassa⁹ dhammaguttassa paṭivattā na vījati.*

*Tass' eva tena pāpiyo yo kuddhaṃ paṭikujjhati
kuddhaṃ apaṭikujjhanto¹⁰ saṃgāmaṃ jeti dujjayaṃ.*

*Ubhinnam atthaṃ carati attano ca parassa ca
paraṃ saṃkupitaṃ nātvā yo sato upasammati¹¹.*

*Ubhinnam tikicchantānaṃ¹² attano ca⁸ parassa ca
janā maññanti bālo ti ye dhammassa akovidā ti.*

*Bhāsītāsu kho pana¹³ bhikkhave Sakkena devānam indena
gāthāsu devā anumodimsu, asurā tuṇhī ahesuṃ ti (S. I,
p. 222 sqq.).*

Idaṃ paravacanaṃ.

Tattha katamaṃ sakavacanaṃ ca paravacanaṃ ca?

*Yaṇ ca pattaṃ yaṇ ca pattaḃbaṃ, ubhayaṃ etaṃ rajānu-
kiṇṇaṃ āturassānusikkhato. Ye ca sikkhāsārā silaṃ¹⁴ rataṃ¹⁴ *
jīvitāṃ¹⁵ brahmacariyaṃ upaṭṭhānasārā¹⁶, ayaṃ eko anto,
ye ca evaṃvādino evaṃditṭhino: n'atthi kāmesu doso ti, ayaṃ*

¹ ajjha°, B₁. ² om. B. B₁. ³ bhavā, S.

⁴ khantā, B. ⁵ °ti, B. ⁶ °tu, S.

⁷ °phalaṃ, B₁. Com. ⁸ om. B₁.

⁹ bālassa, B₁. ¹⁰ appa°, S.

¹¹ °sammajjati, B₁.

¹² santikicch°, S.; pi akujjhantānaṃ, B₁. ¹³ om. S.

¹⁴ silavatā, B. ¹⁵ om. B₁. S. ¹⁶ S. adds ti.

*dutiyo anto. Icc ete ubho antū kaṭasīvaddhanā¹ kaṭasiyo²
 * dīṭṭhiṃ vaddhenti. Ete³ ubho ante anabhiññāya oliyanti
 eke atidhāvanti⁴ eke ti.*

Idaṃ paravacanam.

*Ye ca kho te ubho ante abhiññāya tatra ca na ahesuṃ,
 te na⁵ ca amaññiṃsu⁶, vaṭṭan tesam n'atthi paññāpanāyā ti.*

Idaṃ sakavacanam.

Ayaṃ udāno sakavacanaṃ ca paravacanaṃ ca.

*Rājā Pasenadi⁷ Kosalo Bhagavantam etad avoca: idha
 mayham bhante rahogatassa paṭisallinassa evaṃ cetaso pari-
 vitakko udapādi: kesam nu kho piyo attā kesam appiyo⁸
 attā ti? Tassa mayham bhante etad ahosi: ye kho keci
 kāyena ducaritam caranti vācāya ducaritam caranti ma-
 nasā ducaritam caranti, tesam appiyo⁸ attā, kiñcāpi te
 evaṃ vadeyyuṃ 'piyo no attā' ti. Atha kho tesam appiyo⁹
 attā. Tam kissa hetu? Yaṃ¹⁰ hi¹⁰ appiyo⁹ appiyassa⁹
 kareyya, tan te attanā 'va attano karonti, tasmā tesam
 appiyo⁹ attā. Ye ca kho keci kāyena sucaritam caranti
 vācāya sucaritam caranti manasā sucaritam caranti, tesam
 piyo attā, kiñcāpi te evaṃ vadeyyuṃ 'appiyo⁹ no attā' ti.
 Atha kho tesam piyo attā. Tam kissa hetu? Yaṃ hi piyo
 piyassa kareyya, tan te attanā 'va attano karonti, tasmā
 tesam piyo attā ti.*

*Evam etaṃ mahārāja, evam¹¹ etaṃ¹¹ mahārāja¹¹. Ye
 hi keci mahārāja kāyena ducaritam caranti vācāya duc-
 caritam caranti manasā ducaritam caranti, tesam appiyo⁹
 attā, kiñcāpi te evaṃ vadeyyuṃ 'piyo no attā' ti. Atha kho
 tesam appiyo⁹ attā. Tam kissa hetu? Yaṃ hi mahārāja
 appiyo⁹ appiyassa⁹ kareyya, tan te attanā 'va attano ka-
 ronti, tasmā tesam appiyo⁹ attā. Ye ca kho keci mahārāja
 kāyena sucaritam caranti vācāya sucaritam caranti manasā
 sucaritam caranti, tesam piyo attā, kiñcāpi te evaṃ va-
 deyyuṃ 'appiyo⁹ no attā' ti. Atha kho tesam piyo attā.*

¹ kaṭasi°, B. B₁.

² ke°, B.

³ B₁ adds te.

⁴ abhi°, B. B₁.

⁵ B₁ adds na.

⁶ dhaññisu, S.

⁷ °di, S.; Passe°, B₁.

⁸ apiyo, B₁; nappiyo, S.

⁹ api°, B₁.

¹⁰ yaññi, S.

¹¹ om. B.

Taṃ kissa hetu? Yaṃ hi mahārāja piyo piyassa kareyya, tan te attanā 'va attano karonti, tasmā tesaṃ piyo attā ti.

Idam avoca Bhagavā | pe¹ | Satthā: —

Attānañ ce piyaṃ² jaṇṇā na naṃ pāpena saṃyuje na hi taṃ sulabhaṃ hoti sukhaṃ dukkaṭakārīnā.

Antakenādhīpannassa³ jahato mānusaṃ bhavaṃ kiṃ hi tassa sakaṃ hoti kiñ⁴ ca⁴ ādāya gacchati kiñ'assa anugaṃ hoti chāyā va anapāyini⁵? —

Uḃho puññañ ca pāpañ⁶ ca yaṃ macco kurute idha tañ⁷ hi⁷ tassa sakaṃ hoti tañ ca ādāya gacchati tañ c'assa anugaṃ hoti chāyā va anapāyini⁸.

Tasmā kareyya kalyāṇaṃ nicayaṃ⁹ saṃparāyikaṃ¹⁰ puññañi paralokasmiṃ patitṭhā honti pañinan ti (S. I, p. 71sq; cf. p. 93.).

Idaṃ suttaṃ paravacanam.

Anugiti sakavacanam.

Idaṃ sakavacanañ ca paravacanañ ca.

1) *Tattha katamaṃ vissajjaniyaṃ?*

Pañhe¹¹ pucchite idaṃ abhiññeyyaṃ, idaṃ pariññeyyaṃ, idaṃ pahātubbaṃ, idaṃ bhāvetabbaṃ, idaṃ sacchikātubbaṃ. Ime dhammā evaṃ gahitā idaṃ phalaṃ nibbattayanti¹². Tesaṃ evaṃ¹³ gahitānaṃ ayam attho iti.

Idaṃ¹⁴ vissajjaniyaṃ.

Uḃāro buddho Bhagavā ti buddha-uḃaratam dhamma-svākkhātataṃ saṃghasuppaṭipattiñ ca ekamsen' eva niddise, sabbe saṃkhārā aniccā ti sabbe saṃkhārā dukkhā ti¹⁵ sabbe dhammā anattā ti ekamsen'¹⁶ eva¹⁶ niddise¹⁶, yaṃ vā pañ' aññaṃ pi evaṃ jātīyañ¹⁷ ti.

Idaṃ vissajjaniyaṃ.

¹ pa, B. B.; S. in full.

² pi°, B.

³ °kenādi°, S.; maraṇenābhibhūtaṃ, B.

⁴ kiñci, S.

⁵ anu°, B. B.

⁶ puññañ, S.

⁷ tañ hi, B.; ta hi, S.

⁸ anu°, all MSS.

⁹ nicc°, B.

¹⁰ samva°, S.

¹¹ pañhe, S.

¹² nibbatti°, S.

¹³ eva, S.

¹⁴ iti, B.

¹⁵ S. adds ekamsen' eva niddise.

¹⁶ om. S.

¹⁷ °yaṃ (without ti), B. B.; °kan, Com.

m) Tattha katamaṃ avissajjaniyaṃ?

Ākaṅkhatō¹ te naradaṃṣāsārathi
devaṃaṃussā² manasā vicintitaṃ³
sabbe na jaṇṇā kasinā pi pāṇino.
Santāṃ samādhikāṃ araṇāṃ nisevato
kin taṃ Bhagavā ākaṅkhatī ti?

Idaṃ avissajjaniyaṃ.

Ettako⁴ Bhagavā silakkhandhe samādhikkhandhe⁵ paṇṇa-
kkhandhe⁶ vimuttikkhandhe vimuttiñāṇadassanakkhandhe
iriyāyaṃ pabhāve hitesitāyaṃ karuṇāyaṃ⁷ iddhiyaṃ ti.

Idaṃ avissajjaniyaṃ.

Tathāgatassa bhikkhave arahato sammāsambuddhassa loke
uppādā tiṇṇaṃ ratanānaṃ uppādā⁸ buddharatanassa
phammaratanaṃ saṃgharatanaṃ kiṃ paṇṇāni⁹? Tīṇi
ratanāni ti.

Idaṃ avissajjaniyaṃ.

Buddhavisayo avissajjaniyo¹⁰, puggalaparoparaññutā¹¹
avissajjaniyā.

Pubbā bhikkhave koṭī na paṇṇāyati, avijjānīvaraṇānaṃ
sattānaṃ¹² tanhāsamyojanānaṃ sakāṃ nīrayaṃ sakāṃ ti-
racchānāyonīṃ sakāṃ pettivisayaṃ¹³ sakāṃ asurayoniṃ
sakāṃ deve sakāṃ manusse sandhāvitāṃ saṃsaritāṃ. Katamā
pubbā koṭī ti?

avissajjaniyaṃ.

Na⁵ paṇṇāyati¹⁴ ti sāvakānaṃ ñāṇavekallena.

Duvidhā buddhānaṃ bhagavantānaṃ desanā¹⁵: attūpanāyikā
ca parūpanāyikā ca. Na paṇṇāyati ti parūpanāyikā. N'atthi
buddhānaṃ bhagavantānaṃ avijjānaṃ¹⁶ ti attūpanāyikā¹⁷,
yathā Bhagavā Kokālikāṃ bhikkhūṃ ārabha aññataraṃ
bhikkhūṃ evaṃ āha: —

¹ ote, S. ² devā ma°, B. ³ pi ci°, S.

⁴ ettha ko, S. ⁵ om. S. ⁶ paṇṇā°, B.

⁷ nāya, B.; karuṇā, S. ⁸ °do, B.; S.

⁹ nā, B.; ¹⁰ vi°, S.

¹¹ °varaññutā, B.; °payodaññutā, S. ¹² attānaṃ, B.

¹³ pitti°, B. ¹⁴ °ti (without ti), B.

¹⁵ °nānaṃ, S. ¹⁶ appajjānaṃ, B.; S.

¹⁷ atthupa°, B.; S.

Seyyathā pi bhikkhu vīsati khārīko Kosalako¹ tilavāho . . .² na treva eko abbudo nirayo. Seyyathā pi bhikkhu vīsati abbudā nirayā, evam eko nirabbudo nirayo. Seyyathā pi bhikkhu vīsati nirabbudā nirayā, evam eko³ ababo nirayo. Seyyathā pi bhikkhu vīsati ababā nirayā, evam eko³ aṭaṭo nirayo. Seyyathā pi bhikkhu vīsati aṭaṭā nirayā, evam eko ahaho⁴ nirayo. Seyyathā pi bhikkhu vīsati ahahā⁴ nirayā, evam eko kumudo nirayo. Seyyathā pi bhikkhu vīsati kumudā nirayā, evam eko³ sogandhiko nirayo. Seyyathā pi bhikkhu vīsati sogandhikā nirayā, evam eko uppalako⁵ nirayo. Seyyathā pi bhikkhu vīsati uppalakā nirayā, evam eko puṇḍarīko nirayo. Seyyathā pi bhikkhu vīsati puṇḍarīkā nirayā, evam eko padumo nirayo. Padumam kho pana bhikkhu nirayaṃ Kokālīko bhikkhu upapanno⁶ Sāriputta-Moggallānesu cittaṃ āghātetvā⁷ ti (S. I, p. 152; A. V, p. 173).

Yam vā pana kiñci Bhagavā āha: ayaṃ appameyyo asaṃkheyyo⁸ ti sabban taṃ avissajjaniyaṃ.

Idaṃ avissajjaniyaṃ.

Tattha katamaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca?

Yadā so Upako ājiviko Bhagavantam āha: kuhim āvuso Gotama gamissasī⁹ ti? Bhagavā āha: Bārāṇasīyaṃ gamissāmi, ahan taṃ amatadudrubhiṃ¹⁰ dhammacakkaṃ pavattetuṃ loke appaṭivattīyaṃ ti. Upako ājiviko āha: jino ti kho āvuso bho¹¹ Gotama paṭijānāsī ti? Bhagavā āha:

Jinā ve mādisā¹² honti ye pattā āsavakkhayaṃ

jītā me pāpakā dhammā tasmāhaṃ¹³ Upaka jino ti

(Cf. Vin I, p. 8).

Kathaṃ jino kena jino ti vissajjaniyaṃ, katamo jino ti avissajjaniyaṃ, katamo āsavakkhayaṃ rāgakkhayaṃ dosakkhayaṃ mohakkhayaṃ iti¹⁴ vissajjaniyaṃ, kittako¹⁵ āsavakkhayaṃ ti avissajjaniyaṃ.

¹ °liko, B.

² pe, S.

³ eva ko, B.

⁴ aga°, S.

⁵ upa°, B.

⁶ uppanno, S.

⁷ agh°, S. (without ti).

⁸ °khayo, S.

⁹ °ti, S.

¹⁰ °dudrati, B.

¹¹ om. S.

¹² mārisā, B.

¹³ tasmā taṃ, S.

¹⁴ ti, S.

¹⁵ kitako, S.; tatthako, B.

Idaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca.

Atthi Tathāgato ti¹ vissajjaniyaṃ. Atthi rūpan ti vissajjaniyaṃ. Rūpaṃ Tathāgato ti avissajjaniyaṃ². Rūpavā³ Tathāgato ti avissajjaniyaṃ. Rūpe⁴ Tathāgato ti avissajjaniyaṃ. Tathāgate rūpan ti avissajjaniyaṃ. Evaṃ atthi vedanā | pe⁵ | saññā . . . saṃkhārā. Atthi viññāṇan ti vissajjaniyaṃ. Viññāṇaṃ Tathāgato ti avissajjaniyaṃ. Viññāṇavā⁶ Tathāgato ti avissajjaniyaṃ. Viññāṇe Tathāgato ti avissajjaniyaṃ. Tathāgate viññāṇan ti avissajjaniyaṃ. Aññatra rūpena Tathāgato ti avissajjaniyaṃ. Aññatra vedanāya | pe⁵ | saññāya . . . saṃkhārehi . . . viññāṇena Tathāgato ti avissajjaniyaṃ. Ayaṃ so Tathāgato arūpako . . . avedanako . . . asaññako . . . asaṃkhārako . . . aviññāṇako ti avissajjaniyaṃ.

Idaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca.

Passati Bhagavā dibbena cakkhunā visuddhena atikantamānusakena satte cavamāne upapajjamāne⁷. Evaṃ sabbhaṃ | pe⁵ | yathākammūpage satte pajānāti ti vissajjaniyaṃ. Katame sattā, katamo Tathāgato ti avissajjaniyaṃ.

Idaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca.

Atthi Tathāgato ti vissajjaniyaṃ. Atthi Tathāgato parammaraṇā ti avissajjaniyaṃ.

Idaṃ vissajjaniyaṃ ca avissajjaniyaṃ ca.

n) Tattha katamaṃ kammaṃ?

Marāṇenābhībhūtassa jahato mānusaṃ bhavaṃ kiṃ⁸ hi tassa sakaṃ hoti kiṃ ca ādāya gacchati kiṃ c'assa anugaṃ hoti chāyā va anapāyini⁹? —

Ubho puññaṃ ca pāpaṃ ca yaṃ macco kurute idha taṃ hi tassa sakaṃ hoti taṃ ca ādāya gacchati taṃ c'assa anugaṃ hoti chāyā va anapāyini⁹ ti¹

(Cf. p. 175).

Idaṃ kammaṃ.

Puna ca paraṃ bhikkhave bālaṃ piṭhasamārūḷhaṃ vā

¹ om. S.

² S. repeats this phrase.

³ rūpaṃ va, S.

⁴ S. adds vā.

⁵ pa, B. B₁.

⁶ B₁ omits this phrase.

⁷ uppajj°, S.

⁸ ki, B₁.

⁹ anu°, B. B₁.

mañcasamārūḷhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe pāpakāṇi kammāṇi katāṇi kāyena duc-caritāṇi vācāya duc-caritāṇi manasā duc-caritāṇi, tāni¹ 'ssa tamhi² samaye olambanti ajjholambanti abhīlambanti. Seyyathā pi bhikkhave mahataṃ³ pabbatakūtānaṃ chāyā sāyaṇhasamayam⁴ paṭhavīyam⁵ olambanti ajjholambanti abhīlambanti, evam eva kho bhikkhave bālaṃ pūṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe⁶ pāpakāṇi kammāṇi katāṇi kāyena duc-caritāṇi vācāya duc-caritāṇi manasā duc-caritāṇi, tāni 'ssa tamhi samaye olambanti ajjholambanti abhīlambanti. Tatra bhikkhave bālassa evam hoti: akataṃ vata me kalyāṇaṃ akataṃ kusalaṃ akataṃ bhīruttānaṃ⁷, kataṃ pāpaṃ kataṃ luddaṃ⁸ kataṃ kibbisam, yāvatā bho akatakalyāṇānaṃ akatakusalānaṃ akatabhīruttānaṃ katapāpānaṃ kataluddānaṃ katakibbisānaṃ gati⁹, taṃ gatiṃ pecca¹⁰ gacchāmi ti. So socati kilamati paridevati urattāliṃ¹¹ kandati sammohaṃ¹² āpajjati ti.

Puna ca paraṃ bhikkhave paṇḍitaṃ pūṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāya vā semānaṃ yaṇi 'ssa pubbe kalyāṇāṇi kammāṇi katāṇi kāyena suc-aritāṇi vācāya suc-aritāṇi manasā suc-aritāṇi, tāni 'ssa tamhi samaye olambanti ajjholambanti abhīlambanti. Seyyathā pi bhikkhave mahataṃ³ pabbatakūtānaṃ chāyā sāyaṇhasamayam paṭhavīyam olambanti ajjholambanti abhīlambanti, evam eva kho bhikkhave paṇḍitaṃ pūṭhasamārūḷhaṃ vā mañcasamārūḷhaṃ vā chamāya¹³ vā semānaṃ yaṇi 'ssa pubbe kalyāṇāṇi kammāṇi katāṇi kāyena suc-aritāṇi vācāya suc-aritāṇi manasā suc-aritāṇi, tāni 'ssa tamhi¹⁴ samaye olambanti ajjholambanti abhīlambanti. Tatra bhikkhave paṇḍitassa evam hoti: akataṃ vata me pāpaṃ akataṃ luddaṃ akataṃ kibbisam, kataṃ kalyāṇaṃ kataṃ kusalaṃ kataṃ bhīruttānaṃ, yāvatā bho

¹ om. B₁.

² 'mhi. B₁.

³ mahantaṃ, S.

⁴ 'ye, S.

⁵ 'yā, B₁. S.

⁶ B. adds vā.

⁷ abhīru^o, B.

⁸ luddakaṃ, B.; luddhaṃ, B₁.

⁹ kā gati, S.

¹⁰ pacca, B₁.

¹¹ 'oli, B. B₁.

¹² sammāhaṃ, S.; samohaṃ, B₁.

¹³ 'yaṃ, S.

¹⁴ om. S.

akatapāpānaṃ akataluddānaṃ akatakibbisānaṃ katakalyāṇānaṃ katakusalānaṃ katabhīruttānānaṃ gati, taṃ gatiṃ pecca¹ gacchāmi ti. So na socati na kilamati na paridevati na urattāliṃ² kandati na sammohaṃ³ āpajjati, 'katam me⁴ puññaṃ⁴ akataṃ⁴ pāpaṃ, yā bhavissati gati akatapāpassa akataluddassa akatakibbisassa katapuññassa katakusalassa katabhīruttānassa, taṃ peccabhare⁵ gatiṃ paccanubhavissāmi⁶ ti vippaṭisāro na jāyati. Avippaṭisārino kho bhikkhave itthiṃ vā purisassa vā gihino vā pabbajitassa vā bhaddakaṃ maraṇaṃ bhaddikā kālakiriya⁷ ti vadāmi ti.

Idaṃ kammaṃ.

Tiṃ' imāni bhikkhave duccaritāni. Katamāni tiṃ?

Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ.

Imāni bhikkhave tiṃ duccaritāni.

Tiṃ' imāni bhikkhave sucaritāni. Katamāni tiṃ?

Kāyasucaritaṃ vacīsucaritaṃ manosucaritaṃ.

Imāni kho bhikkhave tiṃ sucaritāni.

Idaṃ kammaṃ.

o) Tattha katamo vipāko?

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo vo⁸ paṭiluddho brahmacariyavāsāya. Dittā mayā bhikkhave cha phassāyatanikā nāma nirayā.

Tattha yaṃ kiñci calikkhunā rūpaṃ passati anittāharūpaṃ yeva passati no itthāharūpaṃ, akantārūpaṃ yeva passati no kantārūpaṃ, amanāparūpaṃ yeva passati no manāparūpaṃ. Yaṃ kiñci sotena | pe⁹ | ghānena . . . jichāya . . . kāyena . . . yaṃ kiñci manasā dhammaṃ vijānāti anittāhadhammaṃ¹⁰ yeva vijānāti no itthāhadhammaṃ¹⁰, akantadhammaṃ¹⁰ yeva vijānāti no kantadhammaṃ¹⁰, amanāpadhammaṃ yeva vijānāti no manāpadhammaṃ.

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave, khaṇo¹¹ vo⁸

¹ pacca, B₁.

² oḷi, B. B₁.

³ samohaṃ, B₁.

⁴ om. S.

⁵ pacca°, B. B₁.

⁶ paccā°, B₁.

⁷ kālampa°, S.

⁸ B. adds bhikkhave.

⁹ pa, B₁; la, B₁.

¹⁰ °rūpaṃ, B₁. S.

¹¹ B₁ adds ca.

*paṭiladdho brahmacariyavāsūya. Dittḥā mayā bhikkhave
cha phassāyatanikū nāma saggā.*

*Tattha yaṃ kiñci cakkhunā rūpaṃ passati itṭharūpaṃ
yeva passati no anitṭharūpaṃ, kantarūpaṃ yeva passati no
akantarūpaṃ, manūparūpaṃ yeva passati no amanāparū-
paṃ. Yaṃ kiñci sotena saddaṃ suṇāti | pe¹ | ghānena . . .
jivhāya . . . kāyena . . . manasā dhammaṃ vijānāti, itṭha-
dhammaṃ² yeva vijānāti no anitṭhadhammaṃ², kantadham-
maṃ³ yeva vijānāti no akantadhammaṃ², manāpadham-
maṃ² yeva vijānāti no amanāpadhammaṃ².*

*Lābhā ro bhikkhave suladdhaṃ ro bhikkhave, khaṇo ro⁴
paṭiladdho brahmacariyavāsūyā ti.*

Ayaṃ vipāko.

*Satthivassasahassāni paripuṇṇāni sabbaso
niraye⁵ paccamānānaṃ⁶ kadū anto bhavissati? —*

*N'atthi anto kuto anto na anto⁷ paṭidissati
tadā hi pakataṃ pāpaṃ mama⁸ tuyhaṃ ca mārisā ti
(Jāt. III, p. 47; P. V. IV, 15, v. 1 sq.).*

Ayaṃ vipāko.

Tattha katamaṃ kammaṃ ca vipāko ca?

*Adhammacārī⁹ hi naro pamatto
yahiṃ¹⁰ yahiṃ¹⁰ gacchati duggatiyo¹¹
so naṃ adhammo carito hanati¹²
sayam¹³ gahito yathā kaṇhasappo.*

*Na hi dhammo adhammo ca ubho samavipākino¹⁴
adhammo nirayaṃ neti dhammo pūpeti suggatin¹⁵ ti¹⁶.*

Idaṃ kammaṃ ca vipāko ca.

*Mā bhikkhave puṇṇānaṃ bhūyittha, sukhass' etaṃ bhik-
khave adhivacanaṃ itṭhassa kantassa piyassa manāpassa,*

¹ pa, B.; la, B₁.

² rūpaṃ, B₁. S.

³ kantā, B₁; °rūpaṃ, S.

⁴ B. adds bhikkhave.

⁵ nirayaṃhi, B₁.

⁶ paccamānassa, B.

⁷ antaṃ, B₁.

⁸ mamaṃ, B₁.

⁹ °cārī, B₁.

¹⁰ yahi, B. B₁.

¹¹ °ti so, B₁. Com.; °tiṃ, S.

¹² hanāti, Com.

¹³ ayaṃ, S.

¹⁴ samaṃ vi°, B₁.

¹⁵ °tiṃ (without ti), S.

¹⁶ For the last two verses, see Jāt. IV, p. 496; cf. V, p. 266.

yad idaṃ puññāni. Abhijānāmi kho panāhaṃ bhikkhave dīgharattaṃ katānaṃ¹ puññānaṃ¹ dīgharattaṃ itthaṃ kantāṃ piyaṃ manāpaṃ vipākaṃ paccanubhūtaṃ. Satta vassāni mettacittaṃ bhāvetvā satta saṃvattāvivattakappe na² imaṃ lokaṃ punar³ āgamāsiṃ⁴, saṃvattamāne sudāhaṃ⁵ bhikkhave kappe Ābhassarūpago homi, vivattamāne kappe suññaṃ brahmavimānaṃ upapaṭṭhāmi. Tatra sudāhaṃ⁵ bhikkhave Brahmā homi Mahābrahmā abhibhū anabhibhūto aññadatthudaso⁶ vasavattī. Chattiṃsakkhattuṃ⁷ kho panāhaṃ bhikkhave Sakko ahosiṃ⁸ devānaṃ indo. Anekasatakkhattuṃ⁹ rājā ahosiṃ⁸ cakavattī dhammiko dhammarājā cāturato¹⁰ vijitāvī janapadalatthāvariyaṭṭo sattaratanaśamannāgato, ko pana vādo padesarajjassa. Tassa¹¹ mayhaṃ bhikkhave etad ahosi: kissa nu kho me idaṃ kammaṃ phalaṃ, kissa kammaṃ vipāko, yenāhaṃ etarahi evaṃmahiddhiko evaṃmahānubhāvo ti? Tassa mayhaṃ bhikkhave etad ahosi: tiṇṇaṃ kho me idaṃ kammānaṃ phalaṃ, tiṇṇaṃ kammānaṃ vipāko, yenāhaṃ etarahi evaṃmahiddhiko evaṃmahānubhāvo, seyyathidaṃ dānassa damassa saṃyamassā ti (Cf. A. IV, p. 88 sq.).

Tattha yaṃ ca dānaṃ yo ca damo yo ca saṃyamo, idaṃ kammaṃ, yo tappaccayā vipāko paccanubhūto, yaṃ vipāko. Tathā Cullakammavibhāṅgo¹² vattabbo, yaṃ Subhassa¹³ māṇavassa Todeyyaputtassa¹⁴ desitaṃ (Cf. D. I, p. 204 sq.).

Tattha ye dhammā appāyuka¹⁵-dīghāyukatāya² saṃvattanti bahvābādha¹⁶-appābādhatāya appesakkha-mahesakkhatāya dubbajña-suvannatāya¹⁷ nicakulika-uccakulikatāya appabhoga-mahābhogatāya duppañña-paññavantatāya

¹ puññāni katānaṃ, B₁.

² om. B₁.

³ puna, B₁.

⁴ °sī, S.; nāgamāsi, B₁.

⁵ punāhaṃ, B₁.

⁶ °datthum d°, B₁.

⁷ chasakkhattuṃ, B.

⁸ °si, B₁. S.

⁹ °tu, B₁.

¹⁰ ca°, B₁. S.

¹¹ om. S.

¹² cūla°, B.; cūla°, S.

¹³ sutassa, B₁.

¹⁴ Toreyya°, B. B₁.

¹⁵ appāyukatāya, B₁.

¹⁶ bahvā°, S.

¹⁷ °subbannatāya, S.

ca saṃvattanti, idaṃ kammaṃ, yā tattha appāyuka-dighā-yukatā | pe¹ | duppaññapaññavantatā, ayaṃ vipāko.

Idaṃ kammaṃ ca vipāko ca.

p) Tattha katamaṃ kusalaṃ?

Vācānurakkhī manasā susaṃvuto

kāyena ca² akusalaṃ² na kayirā³;

ete tayo kammaṃpathe visodhaye

ārādhaye maggaṃ⁴ isippavediṭṭan ti (Dhp. v. 281).

Idaṃ kusalaṃ.

Yassa kāyena vācāya manasā n'atthi dukkataṃ⁵

saṃvutaṃ tihi thānehi, tam ahaṃ brūmi brāhmaṇan ti

(Dhp. v. 391).

Idaṃ kusalaṃ.

Tīṇ' imāni bhikkhave kusalamūlāni. Katamāni tīṇi?

Alobho kusalamūlaṃ⁶, adoso kusalamūlaṃ, amoho kusalamūlaṃ.

Imāni kho bhikkhave tīni kusalamūlāni (A. I, p. 203).

Idaṃ kusalaṃ.

Vijjā bhikkhave pubbaṇigamā kusalānaṃ dhammānaṃ⁷
samūpattiyaṃ anvadeva⁸ hiriṃ⁹ ca⁹ ottappaṇ cū ti.

Idaṃ kusalaṃ.

q) Tattha katamaṃ akusalaṃ?

Yassa accantadussilyaṃ¹⁰ mālūvā¹¹ sūlam iv'otataṃ

karoti so tath'¹² attānaṃ¹² yathā naṃ¹³ icchatī diso ti

(Dhp. v. 162).

Idaṃ akusalaṃ.

Attanū hi kataṃ pāpaṃ attajaṃ attasambhavaṃ

abhimatthati dummedhaṃ vajiraṃ v'amhamayaṃ maṇin¹⁴ ti

(Dhp. v. 161)

Idaṃ akusalaṃ.

¹ pa, B.; la, B₁.

² c'aku°, B.

³ kariyā, B₁. Com.

⁴ maggaṃ, B₁. S.

⁵ °taṃ, S. Com.

⁶ S. continues: pe | imāni.

⁷ om. B₁.

⁸ anveteva, B₁.

⁹ hiri, B. B₁.

¹⁰ °dusilyaṃ, B₁.

¹¹ °vi, B₁.

¹² tattānaṃ, B₁; taṃ attānaṃ, S.

¹³ om. S.

¹⁴ mahi, B₁.

*Dasa kammapathe niseviya
akusalā kusalehi vivajjitā
garahā¹ ca² bhavanti devate
bālamatī nirayesu paccare³ ti.*

Idaṃ akusalam.

Tiṇi imāni bhikkhave akusalamūlāni. Katamāni tiṇi?

Lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ.

Imāni kho bhikkhave tiṇi akusalamūlāni⁴ ti (A. I,

Idaṃ akusalam.

[p. 201).

Tattha katamaṃ kusalaṃ ca akusalaṃ ca?

Yādisaṃ vapate bijaṃ tādisaṃ harate phalaṃ

kalyāṇakārī⁵ kalyāṇaṃ pāpakārī ca pāpakaṃ⁶ ti (S. I,
p. 227; Jāt. II, p. 202; III, p. 158).

Tattha yaṃ āha: kalyāṇakārī kalyāṇaṃ ti idaṃ kusalam,

yaṃ⁷ āha: pāpakārī ca pāpakaṃ ti idaṃ akusalam.

Idaṃ kusalaṃ ca akusalaṃ ca.

Subhena kammena vajanti suggatiṃ

apāyabhūmiṃ⁸ asubhena⁹ kammunā

khayā ca kammaṣṣa vimuttacetaso¹⁰

nibbanti¹¹ te joti¹²-r-iv'indhanakkhayā.¹²

Tattha yaṃ āha: subhena kammena vajanti suggatiṃ¹³

ti idaṃ kusalam, yaṃ āha: apāyabhūmiṃ asubhena kam-
munā ti idaṃ akusalam.

Idaṃ kusalaṃ ca akusalaṃ ca.

r) *Tattha katamaṃ anuññātamaṃ?*

Yathā pi bhamaro pupphaṃ vaṇṇagandhaṃ¹⁴ aheṭṭhayaṃ¹⁵
paleti rasam ādāya, evaṃ gāme munī care ti (Dhp. v. 49).

Idaṃ anuññātamaṃ.

¹ so all MSS.

² om. S.

³ °ye, B₁.

⁴ °ni (without ti), B₁.

⁵ °kārī yaṃ, S.

⁶ °kaṃ (without ti), B₁.

⁷ tattha yaṃ, S.

⁸ apiya°, B₁.

⁹ asutena, B₁.

¹⁰ °sā, B₁. S.; vimutti°, all MSS. exc. Com.

¹¹ nibbānanti, S.; nibbāya, B₁; nibbāyanti, Com.

¹²⁻¹² joti-d-iv'indana°, B₁; jodanakkhayā, S. ¹³ °ti, B₁. S.

¹⁴ vaṇṇaṃ agandhaṃ, B₁.

¹⁵ apothayaṃ, B. Com.; apedhayaṃ, B₁.

Tiṇ' imāni bhikkhave bhikkhūnaṃ karaṇīyāni. Katamāni tiṇi?

Idha bhikkhave bhikkhu pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno anumattesu vājjesu bhayadassāvī¹ samādāya sikkhati sikkhāpadesu, kāyakammavacikkammena samannāgato kusaleṇa parisuddhājīvo, āradhaviṇṇaṃ kho pana hoti thāmaṇā dāḥaparakkamo anikkhittadhuro akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ bhāvanāya sacchikiriyaṇa, paṇṇavā kho pana hoti udayatthagāminiya² paṇṇāya samannāgato ariyāya nibbedhikāya sammādukkhakkhaya-gāminiya³.

Imāni kho bhikkhave bhikkhūnaṃ tiṇi karaṇīyāni ti.

Idaṃ anuññātaṃ.

Dasa⁴ ime bhikkhave dhammā pabbajitena abhiñhaṃ paccavekkhitabbā⁵. Katame dasa?

Veraññiyaṃ⁶ ajjhūpagato ti pabbajitena abhiñhaṃ paccavekkhitabbam | pe⁷ |

Ime kho bhikkhave dasa dhammā pabbajitena abhiñhaṃ paccavekkhitabbā ti (A. V, p. 87 sq.).

Idaṃ anuññātaṃ.

Tiṇ' imāni bhikkhave karaṇīyāni. Katamāni tiṇi?

Kāyasucaritaṃ vacīsucaritaṃ mānosucaritaṃ ti.

Imāni kho bhikkhave tiṇi karaṇīyāni⁸ ti.

Idaṃ anuññātaṃ.

s) *Tattha katamaṃ paṭikkhittaṃ?*

N'atthi puttasaṃmaṇaṃ pemaṃ n'atthi goṇasaṃmaṇaṃ dhanam n'atthi sūriyasamā⁹ ābhā samuddaparamā sarā ti (S. I, p. 6).

Bhagavā āha: —

N'atthi attasaṃmaṇaṃ¹⁰ pemaṃ n'atthi dhaññasamaṃ dhanam n'atthi paṇṇāsamaṃ ābhā vuttṭhi ve paramā sarā ti (S. I, p. 6).

Ettha yaṃ purimakam¹¹ idaṃ paṭikkhittaṃ.

¹ °jassādi, B₁.

² udayabbaya-gā°, S.

³ samā°, B. B₁.

⁴ das', B₁.

⁵ °tabbam, B₁. S.

⁶ °yam pi, B₁.

⁷ pa. B. B₁.

⁸ °ni (without ti), B₁.

⁹ su°, B₁. S.

¹⁰ attha°, B₁.

¹¹ parimaṇam, B₁.

Tiṇ' imāni bhikkhave akaraṇīyāni. Katamāni tiṇi?
Kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ ti.
Imāni kho bhikkhave tiṇi akaraṇīyāni¹ ti.
Idaṃ paṭikkhittaṃ.

Tattha katamaṃ anuññātaṃ ca paṭikkhittaṃ ca?

★ *Kiṃ² sūḍha² bhūtā janatā anekā*
maggo c' anekāyatano pavutto
pucchāmi taṃ Gotama bhūripaṇṇa
kismiṃ³ ṭhito paralokaṃ na bhāye ti? —
Vācaṃ manaṃ ca pañidhāya sammā⁴
kāyena pāpāni akubbamāno
bahvannapānaṃ⁵ gharam āvasanto
saddho⁶ mudu saṃvibhāgī vadaññū:
etesu dhammesu ṭhito catūsu
dhammesu ṭhito paralokaṃ na bhāye ti (S. I,

p. 42 sq.).

Tattha yaṃ āha: vācaṃ manaṃ ca pañidhāya sammā⁷
 ti⁷ idaṃ anuññātaṃ, kāyena pāpāni akubbamāno ti idaṃ
 paṭikkhittaṃ, bahvannapānaṃ⁸ gharam āvasanto | saddho
 mudu saṃvibhāgī vadaññū | etesu dhammesu ṭhito catūsu |
 dhammesu ṭhito paralokaṃ na bhāye ti idaṃ anuññātaṃ.

Idaṃ anuññātaṃ ca paṭikkhittaṃ ca.

Sabbapāpass'⁹ akaraṇaṃ kusalass'¹⁰ ūpasampadā¹⁰
sacittapariyodapanaṃ etaṃ buddhāna sāsanaṃ¹¹ ti

(Cf. p. 171).

Tattha yaṃ āha: sabbapāpass'⁹ akaraṇaṃ ti idaṃ pa-
 ṭikkhittaṃ, yaṃ āha: kusalass'¹⁰ ūpasampadā¹⁰ ti idaṃ anuñ-
 ñātaṃ.

Idaṃ anuññātaṃ ca paṭikkhittaṃ ca.

Kāyasamācāraṃ pāhaṃ¹² devānaṃ inda duvidhena va-
dāmi sevitabbaṃ pi asevitabbaṃ pi. Vacīsamācāraṃ pāhaṃ

¹ 'ni (without ti), B₁.

² ki su'dha, B₁.

³ kismi, B₁.

⁴ samā, B₁; sammādhī, B₁.

⁵ bahvanna°, S.

⁶ sabbo, S.

⁷ sammādhī, B₁; S. omits ti.

⁸ bahvanna°, B₁. S.

⁹ °passa, all MSS.

¹⁰ kusalassa upa°, B₁. S.

¹¹ °naṃ (without ti), all MSS.

¹² p'ahaṃ, B₁; m'ahaṃ, S. throughout.

devānam inda duvidhena vadāmi sevitaḅbaṃ pi asevitabbaṃ pi. Manosamācāraṃ pāhaṃ devānam inda duvidhena vadāmi¹ | pe² | Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitaḅbaṃ pi asevitabbaṃ pi.

Kāyasamācāraṃ pāhaṃ devānam inda duvidhena vadāmi sevitaḅbaṃ pi asevitabbaṃ pi³ ti. Iti kho paṇ' etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Yathā rūpaṇ ca kho kāyasamācāraṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpo kāyasamācāro sevitaḅbo. Tattha yaṃ jaṇṇā kāyasamācāraṃ 'idaṃ⁴ kho me kāyasamācāraṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti'⁵ ti evarūpo kāyasamācāro sevitaḅbo.

Kāyasamācāraṃ pāhaṃ devānam inda duvidhena vadāmi sevitaḅbaṃ pi asevitabbaṃ pi ti. Iti yaṇ taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.

Evaṃ vacīsamācāraṃ | pe² |

Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitaḅbaṃ pi asevitabbaṃ pi ti. Iti kho paṇ' etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Yathā rūpaṇ ca kho pariyesanaṃ sevato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti, evarūpā pariyesanā na sevitaḅbā. Tattha yaṃ jaṇṇā pariyesanaṃ 'imaṃ kho me pariyesanaṃ sevato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti' ti evarūpā pariyesanā sevitaḅbā.

Pariyesanaṃ pāhaṃ devānam inda duvidhena vadāmi sevitaḅbaṃ pi asevitabbaṃ pi ti. Iti yaṇ taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.

Tattha yaṃ āha⁶: sevitaḅbaṃ pi ti idaṃ anuññātaṃ, yaṃ āha: na sevitaḅbaṃ pi ti idaṃ paṭikkhittaṃ.

Idaṃ anuññātaṇ ca paṭikkhittaṇ ca.

¹ S. adds sevitaḅbaṃ asevitabbaṃ pi.

² pa, B. B₁.

³ pi (without ti), S.

⁴ imaṃ, S.

⁵ °ti (without ti), S.

⁶ om. B₁.

t) Tattha katamo thavo?

*Maggān'*¹ *aṭṭhaṇṇiko*¹ *seṭṭho saccānaṃ caturo padā*
virāgo seṭṭho dhammānaṃ dvipadānaṃ ca cakkhumā ti
(Dhp. v. 273).

Ayaṃ thavo².

Tiṇ' imāni bhikkhave aggāni. Katamāni tiṇi?

Yāvatā bhikkhave sattū apadā vā dvipadā vā catuppadā
vā bahuppadā vā rūpino vā arūpino vā saññino vā asañ-
ñino vā nevasaññināsaññino vā, Tathāgato tesam aggam
akkhāyati seṭṭham akkhāyati pavaram akkhāyati, yad idaṃ
araham sammāsambuddho.

Yāvatā bhikkhave dhammānaṃ paṇṇatti saṃkhatānaṃ vā
asaṃkhatānaṃ vā, virāgo tesam dhammānaṃ aggam akkhā-
*yati seṭṭham akkhāyati pavaram*³ *akkhāyati*³, *yad idaṃ*
*madaninmadano*⁴ | *pe*⁵ | *nirodho nibbānaṃ.*

*Yāvatā bhikkhave saṃghānaṃ paṇṇatti gaṇānaṃ*⁶ *paṇ-*
ṇatti mahājanasannipātānaṃ paṇṇatti, Tathāgatasāvaka-
*saṃgho*⁷ *tesam aggam akkhāyati seṭṭham akkhāyati pava-*
ram akkhāyati, yad idaṃ cattāri purisayugāni aṭṭha puri-
sapuggalā | *pe*⁸ | *puññakhettaṃ lokassā ti.*

* *Sabbalokuttaro Satthā dhammo*⁸ *ca*⁸ *kusalapakkhato*⁸
gaṇo ca naraśiḥssa tāni tiṇi visissare.

Samaṇapadumasañcayo gaṇo
*dhammavaro*⁹ *ca vidūna*¹⁰ *sakkato*
*naravaradamako*¹¹ *ca*¹² *cakkhumā*
tāni tiṇi lokassa uttari.

* *Satthā ca appaṭisamo dhammo ca sabbo*¹³ *nirūpadāho*
*ariyo ca gaṇavaro tāni khalu visissare*¹⁴ *tiṇi.*

Saccanāmo jīno khemo sabbābhibhū saccadhammo
*n'atth' aṇṇo tassa uttari ariyasamṃgho*¹⁵ *niccam*¹⁵ *viññū-*
*na*¹⁷ *pūjito.*

¹ maggānaṃ 'tṭho, B₁. ² kho, S.

³ om. S. ⁴ nimadano, B. ⁵ pa, B. B₁.

⁶ gatānaṃ, B₁. ⁷ Tathāgatānaṃ sā°, S.

⁸ dhammo ca kusalamakkhato, B. B₁; dhammā catusa-
lakkhato, S. ⁹ dhammo varo, B₁.

¹⁰ 'naṃ, B. Com. ¹¹ narā°, B. ¹² 'va, B₁; om. S.

¹³ sabbe, B₁; B. B. add sukho. ¹⁴ visissare, S.

¹⁵ B₁ adds ca. ¹⁶ nicca, B₁. S. ¹⁷ 'naṃ, B. S.

*Tāni tīni lokassa uttarī¹
ekāyaṇaṃ jātikhayantaḍassī²
maggam pajānāti hitānukampī.
Etena maggena tarimsu³ pubbe⁴
tarissantī ye cāpi taranti ogham
taṃ tādisaṃ devamanussasetṭham
suttā namassanti visuddhipekkhā ti.*

☆

Ayaṃ thavo ti.

Tattha lokiyaṃ suttam dvīhi suttehi niddisitaḥḥam: ☆
saṃkilesabhāgiyena ca vāsanābhāgiyena ca. Lokuttaram
pi suttam tīhi suttehi niddisitaḥḥam: dassanabhāgiyena
ca bhāvanābhāgiyena ca asekhabhāgiyena ca. Lokaṃ ca
lokuttaraṃ ca yaṃsīm sutte yaṃ yaṃ padaṃ dissati saṃ-
kilesabhāgiyaṃ vā vāsanābhāgiyaṃ vā, tena tena lokaṃ
ti niddisitaḥḥam, dassanabhāgiyaṃ vā bhāvanābhāgiyaṃ
vā asekhabhāgiyaṃ vā yaṃ yaṃ padaṃ dissati, tena tena
lokuttaraṃ ti niddisitaḥḥam.

Vāsanābhāgiyaṃ suttam saṃkilesabhāgiyassa suttassa ☆
nighātāya, dassanabhāgiyaṃ suttam vāsanābhāgiyassa sut-
tassa nighātāya, bhāvanābhāgiyaṃ suttam dassanabhāgi-
yassa suttassa paṭinissaggāya, asekhabhāgiyaṃ suttam bhā-
vanābhāgiyassa suttassa paṭinissaggāya, asekhabhāgiyaṃ
suttam diṭṭhadhammasukhavihārattham.

Lokuttaram suttam sattādiṭṭhānaṃ chabbisatiyā pugga- ☆
lehi niddisitaḥḥam. Te tīhi suttehi samanvesitaḥḥā⁵: dassana-
bhāgiyena bhāvanābhāgiyena asekhabhāgiyena cā ti.

Tattha dassanabhāgiyaṃ suttam pañcahi puggalehi
niddisitaḥḥam: ekabijīnā kolaṃkolena sattakkhattupara- ☆
mena⁶ saddhānūsārīnā dhammānūsārīnā cā ti (Cf. A. I, p. 233).

Dassanabhāgiyaṃ suttam imehi pañcahi puggalehi nid-
disitaḥḥam.

Bhāvanābhāgiyaṃ suttam dvādasahi puggalehi niddisi-
taḥḥam: sakadāgāmiḥḥasacchikiriyaṃ paṭipannena, sa-
kadāgāminā, anāgāmiḥḥasacchikiriyaṃ paṭipannena, anā-

¹ °ri, B. B.₁. ² °dassi, B. B.₁. ³ atarimsu, S.;
attarisu, B.₁; atarīsu, Com. ⁴ sabbena, B.₁.
⁵ samānnesi^o, B.₁. S. ⁶ ottuṃ pa^o, B.₁.

- * gāminā, antarāparinibbāyinā, upahaccaparinibbāyinā, asaṃkhāraparinibbāyinā, sasāṃkhāraparinibbāyinā, uddhamso-
tena, akaniṭṭhagāminā, saddhāvimuttana¹, diṭṭhappattana²
kāyasakkhinā cā ti (Cf. A. V, p. 120).

Bhāvanābhāgiyaṃ suttaṃ imehi dvādasahi puggalehi
niddisitaḥḥam.

- Asekhābhāgiyaṃ suttaṃ navahi puggalehi niddisitaḥḥam :
saddhāvimuttana, paññāvimuttana, suññatavimuttana, ani-
* mittavimuttana, appaṇihitavimuttana³, ubhatobhāgavimutte-
na, samasisinā⁴, paccekabuddha⁵ - sammāsambuddhehi⁶
cā ti.

Asekhābhāgiyaṃ suttaṃ imehi navahi puggalehi niddi-
sitaḥḥam.

Evaṃ lokuttaraṃ suttaṃ sattādhīṭṭhānaṃ imehi chabbī-
satiyā puggalehi niddisitaḥḥam.

Lokiyaṃ suttaṃ sattādhīṭṭhānaṃ ekūnavīsatiyā pugga-
lehi niddisitaḥḥam. Te caritehi niddiṭṭhā samanvesitaḥḥam⁷,
keci rāgacaritā, keci dosacaritā, keci mohacaritā, keci rā-
gacaritā ca dosacaritā, keci rāgacaritā ca mohacaritā ca,
keci dosacaritā ca mohacaritā ca, keci rāgacaritā ca do-
sacaritā ca mohacaritā ca.

Rāgamukhe ṭhito rāgacarito, rāgamukhe ṭhito dosacarito,
rāgamukhe ṭhito mohacarito, rāgamukhe ṭhito rāgacarito
ca dosacarito ca mohacarito ca, dosamukhe ṭhito dosaca-
rito⁶, dosamukhe ṭhito mohacarito⁸, dosamukhe ṭhito rāga-
carito⁹, dosamukhe ṭhito rāgacarito ca dosacarito ca mo-
hacarito ca, mohamukhe⁶ ṭhito⁶ mohacarito⁶, mohamukhe
ṭhito rāgacarito, mohamukhe ṭhito dosacarito, mohamukhe
ṭhito rāgacarito ca dosacarito ca mohacarito cā ti.

Lokiyaṃ suttaṃ sattādhīṭṭhānaṃ imehi ekūnavīsatiyā
puggalehi niddisitaḥḥam.

Vāsanābhāgiyaṃ suttaṃ silavantehi niddisitaḥḥam. Te

¹ °vimuttakena, S.

² diṭṭhipattana, B., S.

³ apanita°, B.

⁴ °sisinā, S.; °sisinā, B. B., Com.

⁵ °buddhehi, B. B.,

⁶ om. S.

⁷ samannesio°, B.,

⁸ rāgacarito, S.

⁹ moha°, S.

sīlavanto pañca puggalā: pakatisīlam, samādānasīlam, cittapasādo, samatho, vipassanā cā ti.

Vāsanābhāgiyaṃ suttam imehi pañcahi puggalehi niddisittabbam.

Imehi pañcahi dhammehi lokuttaram suttam dhammā-dhiṭṭhānaṃ tihi suttehi niddisittabbam: dassanābhāgiyena bhāvanābhāgiyena asekhabhāgiyena ca¹.

Lokiyaṇ ca lokuttaraṇ ca sattādhittṭhānaṇ ca dhammā-dhiṭṭhānaṇ ca ubhayena niddisittabbam.

Ñānaṃ paññāya niddisittabbam: paññindriyena paññā-balena adhipaññāsikkhāya dhammavicayasambojjhaṅgena sammāditṭhiyā tīraṇāya² santīraṇāya³ dhamme⁴-ñāṇena anvaye-ñāṇena khaye-ñāṇena anuppāde-ñāṇena anaññā-taññassāmīndriyena⁵ aññindriyena aññātāvīndriyena⁶ cakkhunā vijjāya buddhiyā bhūriyā medhāya, yaṃ yaṃ vā pana labbhati, tena tena paññādhivacanena niddisittabbam. Ñeyyaṃ atitānāgatapaccuppannehi ajjhattikabāhirehi hinappanītehi dūrasantikehi saṃkhatāsāṃkhatēhi kusalāku-salābyākatehi, saṃkhepato vā chahi ārammaṇēhi niddisittabbam. Ñāṇaṇ ca ñeyyaṇ ca tadubhayena niddisittabbam, paññā pi ārammaṇabhūtā ñeyyaṃ, yaṃ kiñci ārammaṇa-bhūtaṃ ajjhattikaṃ vā bāhiraṃ vā, sabban taṃ saṃkha-tena asaṃkhatena ca niddisittabbam.

Dassanābhāvanā sakavacanam paravacanam¹ vissajjaniyam avissajjaniyam kamman vipāko ti sabbattha tadubhayaṃ⁷ sutte yathā niddiṭṭham tathā⁸ upadhārayitvā⁹ labbhamānato¹⁰ niddisittabbam, yaṃ vā⁸ pana kiñci Bhagavā aññataravacanam¹¹ bhāsati, sabban taṃ yathā niddiṭṭham dhārayitabbam.

Duvidho hetu: yaṇ ca kamman ye ca¹² kilesā.

✱

Samudayo kilesā¹³.

¹ om. S. ² ti°, B. B₁.

³ santi°, B. B₁. ⁴ dhammena, B₁.

⁵ anaññata°, B.; anaññataññassāmīndriyena, B₁.

⁶ aññatā°, S. ⁷ adutābhayaṃ, S. ⁸ om. B₁.

⁹ upaṭṭhāyayitvā, B₁. ¹⁰ labbhadhānato, S.

¹¹ aññataram vā°, S. ¹² 'va, S. ¹³ °so, B.

Tattha kilesā saṃkilesabhāgiyena suttena niddisitabbā, samudayo saṃkilesabhāgiyena ca vāsanābhāgiyena ca suttena niddisitabbo.

Tattha kusalaṃ catūhi suttehi niddisitabbam: vāsanābhāgiyena dassanabhāgiyena bhāvanābhāgiyena asekhabhāgiyena ca, akusalaṃ saṃkilesabhāgiyena suttena¹ niddisitabbam. Kusalañ ca akusalañ ca tadubhayena² niddisitabbam.

Anuññatam Bhagavato anuññatāya³ niddisitabbam. Tam pañcavidham: samvaro, pahānam, bhāvanā, sacchikiriya, kappiyānulomo⁴ ti. Yam dissati tāsu tāsu bhūmisu, tam kappiyānulomena niddisitabbam. Bhagavatā paṭikkhittam paṭikkhittakāraṇena niddisitabbam. Anuññatāñ ca paṭikkhittāñ ca tadubhayena⁵ niddisitabbam.

Thavo⁶ pasamsāya niddisitabbo. So pañcavidhena veditabbo: Bhagavato, dhammassa, ariyasamghassa, ariyadhammānaṃ sikkhāya, lokiyaguṇasampattiya⁷ ti. Evam thavo pañcavidhena niddisitabbo.

Indriyabhūmi navahi padehi niddisitabbā, kilesabhūmi navahi padehi niddisitabbā.

Evam etāni aṭṭhārasa padāni honti: nava padāni kusalāni, nava padāni akusalāni ti.

Tathā hi vuttam:

Aṭṭhārasa mūlapadā kuhi⁸ datṭhabbā?

Sāsanapaṭṭhāne ti (Cf. p. 127).

Tenāha āyasmā Mahākaccāno⁷: —

Navahi ca¹ padehi kusalā | navahi ca yujjanti akusalapakkhā ete khalu mūlapadā⁸ | bhavanti aṭṭhārasa padāni ti.

*

Niyuttam sāsanapaṭṭhānam.

¹ om. S. ² °yehi, S.

³ anuññatāya, S.

⁴ kappiyā ti lomo, B₁.

⁵ tavo, B. B₁.

⁶ kuhi, B₁.

⁷ °kaccāyano, S.

⁸ °pādā, B₁.

Ettavatā samattā Nettiyā āyasmatā Mahākaccānena
bhāsītā Bhagavatā anumoditā mūlasaṃgītiyaṃ saṃgītā ti¹.

Nettipakaraṇaṃ niṭṭhitam².

¹ B. adds (cf. A. V, p. 361, n. 8): —

Jinacakke vijjulakkhe soti bho pūramāpito (*sic*)
raṭṭhaniyyāta-āyehi saddhā tisso vanātuso
ropitā antepūramhi atthaṃ pekkhiya cintayaṃ
uyyānuppādamūlena pūjesi piṭattayaṃ (*sic*)
sāsanapphullasobhite nānāthūpādi-maṇḍite
amarappūranāmake [*in Burmese*] aṭṭhaye visuddhacā-
rasampanno

ñeyyādhammādilakkhito alaṅkāraparo guru

vasanto tena likkhito amarapārādutiya [*in Burmese*]

siripavarādityā lokādhipati Vijayamahādhammarājādhirājā,
*then a few words in Burmese, and after these: Nettipaka-
raṇaṃ niṭṭhitam, then again a few words in Burmese, after
which: nibbānapaccayo hotu [in Burmese].*

² S. adds nibbānapaccayo hotu.

EXTRACTS FROM THE COMMENTARY.

p. 1. (fol. kâ,
rev., second
line).

Tattha ken' aṭṭhena Netti?

Saddhammanayan' aṭṭhena.

Yathā hi taṇhā satte kāmādiḥhavāṃ nayati ti bhava-
netti ti vuccati, evaṃ ayaṃ pi veneyyasatte ariyadhammaṃ
nayati ti saddhammanay' aṭṭhena Netti ti vuccati.

Atha vā nayantitāyā ti Netti. Nettipakaraṇena hi ka-
raṇabhūtena dhammakathikā veneyyasatte dassanamaggaṃ
nayanti sampāpentī ti.

Niyyanti vā ettha etasmiṃ pakaraṇe adhiṭṭhānabhūte
patiṭṭhāpetvā veneyyā nibbānaṃ sampāpiyanti ti Netti.
Na hi Netti-upadesasannissayena vinā aviparitasuttatthā-
vabodho sambhavati. Tathā hi vuttaṃ: -- *Tasmā nibbā-
yitukāmenā* ti ādi. Sabbā pi hi suttassa atthasaṃvaṇṇanā
Netti-upadesāyattā Netti ca suttapabbhā, suttāṃ sammā-
sambuddhapabbhavaṃ ti.

p. 1. (fol. kai,
rev., third
line).

Mahākaccānenā ti Kacco ti purātano isi, tassa vaṃ-
sālāṅkārabhūto ayaṃ mahāthero Kaccāno ti vuccati. Ma-
hākaccāno ti pana pūjāvacanaṃ yathā Mahāmoggallāno ti.
Kaccāyanagottaniddiṭṭhā ti pi pāṭho. Ayaṃ ca gāthā
Nettisamgāyantehi pakaraṇatthasaṃgaṇhavasena ṭhapitā ti
daṭṭhabbā. Yathā cāyaṃ, evaṃ Hāravibhaṅgavāre¹ tan-
taṃ Hāra-Niddesa-nigamana Tenāha āyasmā ti ādi-
vacanaṃ.

¹ *The Commentary uses vibhāga and vibhaṅga indiffe-
rently, but in a passage describing the contents of our
work it says: — Sā panāyaṃ Nettipakaraṇaparicchedato*

Tattha ken' atthena hārā?

Hariyanti etehi ettha vā sutta-geyyādi-visayā aññāṇa-saṃsayavipallāsā ti hārā. Haranti vā sayam tāni. Ha-
raṇamattam evā ti hārā, phalūpacārena.

p.1. (fol.kau,
rev., third
line from
bottom).

Atha vā hariyanti vohāriyanti dhammasaṃvaṇṇaka-dham-
mapaṭiggāhakehi, dhammassa dānagahaṇavasenā ti hārā.

Atha vā hārā viyā ti hārā. Yathā hi anekaratanāvaḷi-
samūho hārasaṅkhāto attano avayavabhūtaratanasamphas-
sehi samupajaniyamānehi¹ bhedasukho hutvā tadupabhogi-
janasarirasantāpaṃ nidāghaparilāhūpajanitaṃ vūpasameti,
evam ete pi nānāvidhapaṃmattharatanapabandhā saṃvaṇ-
ṇanā visesā attano avayavabhūtaparamattharatanādhiḡa-
mena samuppādiyamānanibbutisukhā dhammapaṭiggāhaka-
janahadayaparitāpaṃ kāmarāgādi-kilesahetukaṃ vūpasa-
meti ti.

Atha vā hārayanti aññāṇādīnaṃ hāraṃ apagamam ka-
ronti ācikkhanti ti vā hārā.

Atha vā sotujanacittassa haraṇato ramaṇato ca hārā,
niruttinayena. Yathāha: — *Bhavesu vantaḡamaṇo ti Bha-
gavā* ti.

Tattha nayan ti saṃkilese vodānāni ca vibhāḡato ñā-
pentī ti nayā. Niyanti vā tāni etehi ettha vā ti nayā. Nayanamattam eva vā ti nayā. Niyanti vā sayam dham-
makathikehi upaniyanti suttassa atthapavicayatthan ti nayā.

p.2. (fol.kāh,
obv., fourth
line).

Atha vā nayā viyā ti nayā. Yathā hi ekattādayo nayā
saṃmā paṭivijjhiyamānā paccayapaccayuppannadhammā-
naṃ yathākkamasambandhavibhāḡabyāpāravirahānurūpa-
labhāvadassanena asaṃkarato sammutisaccaparamattha-
saccānaṃ sabhāvaṃ pavedayaṇtā paramatthasaccapaṭive-
dhāya saṃvattanti, evam eva te pi kaṇhasukkasappaṭibhā-

tippabhedā Hāra-Naya-Paṭṭhānānaṃ vasena. Pathamaṃ
hi Hāravacāro, tato Nayavicāro, pacchā Paṭṭhānavicāro ti.
Paḷivavatthānato pana Saṃḡahavāra-Vibhāḡavāravasena
duvidhā. Sabbā pi hi Netti Saṃḡahavāro Vibhāḡavāro ti
vāradvayaṃ eva hoti . . . Vibhāḡavāro pana Uddesa-Nid-
desa-Paṭiniddesavasena tividho.

¹ °manahi.

gadhammavibhāgadassanena aviparītasuttatthāvabodhāya abhisambhuṇantā vineyyānaṃ catusaccapaṭivedhāya saṃvattanti.

Atha vā pariyatti-atthassa nayanato saṃkilesato yamanato ca nayā, niruttinayena.

p.3. (fol. kha, obv., last line). Evaṃ uddiṭṭhe hārādayo niddisituṃ Tattha saṃkhepato ti ādi āradhhaṃ.

Tattha tatthā ti tasmim uddesapāṭhe, saṅkhepato Netti kittitā ti samāsato Nettipakaraṇaṃ kathitaṃ, hārānaya-mūlapadānaṃ hi sarūpadassanaṃ Uddesapāṭhena katan ti.

Sāmaññato visesena padattho lakkhaṇaṃ kamo ettavātā ca hetvādi veditabbā hi viññunā.

Tesu avisesato visesato ca hārānayaṇaṃ attho dassito, lakkhaṇādīsu pana avisesato sabbe pi hārā nayā ca yathākkamaṃ byañjanatthamukhena navaṅgassa sāsanassa attha-saṃvaṇṇanalakkhaṇā, visesato pana tassa tassa hārassa nayassa ca lakkhaṇaṃ Niddese eva kathayissāma. Kamādinī ca yasmā nesam lakkhaṇesu nātesu suviññeyyāni honti, tasmā tāni pi Niddesato parato pakāsayissāma. Yā pana Assāḍādinavatā ti ādikā Niddesagāthā.

Tāsu assāḍādinavatā (1)¹ ti assādo ādinavatā ti padavibhāgo, ādinavatā ti ca ādinavo eva. Keci assāḍādinavato ti paṭhanti. Taṃ na sundaraṃ. Tattha assādiyati ti assādo. Sukhaṃ somanassaṃ ca. Vuttaṃ h'etaṃ: — *Yaṃ bhikkhae pañcupādānakkhandhe paṭicca uppajjati sukhaṃ somanassaṃ, ayaṃ pañcasu upādānakkhandhesu assādo ti.* Yathā ca sukhaṃ somanassaṃ, evaṃ iṭṭhārammaṇaṃ pi. Vuttaṃ pi c'etaṃ: — *So tad assādeti, taṃ nikāmeti ti.* — *Rūpaṃ assādeti abhinandati, taṃ ārabha rāgo uppajjati ti.* — *Samyojanīyesu bhikkhave dhammesu assādanupassino ti ca.* Assādeti etāyā ti vā assādo. Taṇhā. Taṇhāya hi karaṇabhūtāya puggalo sukhaṃ pi sukhārammaṇaṃ pi assādeti. Yathā ca taṇhā, evaṃ

¹ The numbers in brackets indicate the verses of the Niddesavāra in which the words commented on occur.

vipallāsā pi. Vipallāsavasena hi sattā anittṭhaṃ pi ārammaṇaṃ itṭhākārena assādentī. Evaṃ vedanāya sabbesaṃ tebhūmakasaṅkhārānaṃ taṇhāya vipallāsānañ ca assādavicāro veditabbo. Kathaṃ pana dukkhādukkhamasukhavedanānaṃ assādaniyatā ti? Vipallāsato sukhapariyāya-sabhāvato ca. Tathā hi vuttaṃ: — *Sukhā kho āvuso Vi-sākhā vedanā tṭhisukhā vipariṇāmadukkhā, dukkhā vedanā tṭhidukkhā vipariṇāmasukhā, adukkhamasukhā vedanā nānasukhā aññānadukkhā ti* (M. I, p. 303). Tattha vedanāya atṭhasatapariyāyavasena tebhūmakasaṅkhārānaṃ nikkhepakaṇḍa-rūpakaṇḍavasena taṇhāya saṃkilesavatthuvibhaṅge nikkhepakaṇḍake ca taṇhāniddesavasena vipallāsānaṃ subhaṣaṇṇādivasena dvāsaṭṭhidittṭhigatavasena ca vibhāgo veditabbo. Ādinavo dukkhā vedanā tisso pi vā dukkhatā. Atha vā sabbe pi tebhūmakā saṅkhārā ādinavo. Ādinaṃ ativiya kapaṇaṃ vāti pavattati ti ādinavo. Kapaṇama-nusso evaṃ sabhāvā ca tebhūmakā dhammā aniccatādi-yogena. Yato tattha ādinavānupassanā āraddhavipassakānaṃ yathābhūtanayo ti vuccati. Tathā ca vuttaṃ: — *Yaṃ bhikkhave paccupādānakhandhā aniccā dukkhā vipariṇāmadhammā, ayaṃ pañcasu upādānakhandhesu ādinavo ti*. Tasmā ādinavo dukkhasaccaniddesabhūtānaṃ jātiyādināṃ aniccatādināṃ dvācattālisāya ākārānaṃ ca vasena vibhajitvā niddisitaṃ.

Nissarati etenā ti nissaraṇaṃ (1). Ariyamaggo. Nissarati ti vā nissaraṇaṃ. Nibbānaṃ. Ubhayaṃ pi sāmāññaniddesena ekasesena vā nissaraṇaṃ ti vuttaṃ. Pi (1)-saddo purimānaṃ pacchimānañ ca sampiṇḍanattho. Tattha ariyamaggapakke satipaṭṭhānādināṃ sattatimsabodhipakkhiyadhammānaṃ kāyānupassanādināñ ca tadantogadhabhedānaṃ vasena nissaraṇaṃ vibhajitvā niddisitaṃ, nibbānapakkhe pana kiñcāpi asaṅkhatāya dhātuyā nippariyāyena vibhāgo n'atthi, pariyāyena pana sopādisesa-nirupādisesabhedena. Yato vā taṃ nissataṃ tesāṃ paṭisambhidāmagge dassitapabhedānaṃ cakkhādināṃ channaṃ dvārānaṃ rūpādināṃ channaṃ ārammaṇānaṃ taṃ taṃ dvārapavattānaṃ channaṃ channaṃ viññāṇa-phassa-vedanā-saññā-cetanā-taṇhā-vitakka-vicārānaṃ paṭhavīdhātu-ādināṃ channaṃ

dhātūnaṃ dasannaṃ kaṣiṇāyatanānaṃ kesādināṃ battiṃ-
sāya ākārānaṃ pañcannaṃ khandhānaṃ dvādasannaṃ āya-
tanānaṃ atthārasannaṃ dliātūnaṃ, lokiyānaṃ indriyānaṃ
kāmadhātu-ādināṃ tissannaṃ dhātūnaṃ kāmabhavādināṃ
tiṇṇaṃ tiṇṇaṃ bhavānaṃ catunnaṃ jhānānaṃ appamaññā-
naṃ āruppānaṃ dvādasannaṃ paṭiccasamuppādaṅgānaṃ
cā ti evam-ādināṃ saṅkhatadhammānaṃ nissaraṇabhāvena
vibhajitvā niddisitaḥham.

Phalan (1) ti desanāphalaṃ. Kiṃ pana tan ti? Yaṃ
desanāya nipphādiyati. Nanu ca nibbānādhigamo Bhaga-
vato desanāya nipphādiyati? *Nibbānaṃ ca nissaraṇaṃ* ti
iminā vuttam evā ti saccam etaṃ. Tañ ca kho param-
parāya. Idha pana paccakkhato desanāphalaṃ adhippetam.
Taṃ pana sutamaggañāṇaṃ: attha-dhamma-vedādi-ariya-
maggassa pubbabhāgaṭṭhiṭṭhūtaṃ chabbisuddhiyo, yañ
ca tasmim khane maggaṃ anabhisambhūnantassa kālantare
tadadhigamakāraṇabhūtaṃ sampattibhavahetu ca siyā.
Tathā hi vakkhati (p. 7): —

Attānuditthim ūhacca

evaṃ maccutaro siyā (ti idaṃ phalaṃ) ti; (p. 6): —

Dhammo hve rakkhati dhammacārin ti idaṃ phalaṃ ti ca.

Etena nayena devesu c'eva manussesu ca āyu-vanna-
bala-sukha-yasa-parivāra-ādhipateyyasampattiyo upadhi-
sampattiyo cakkavattisiri devarajjasiri cattāri sampatti-
cakkāni, sīlasampadā samādhisampadā tisso vijjā cha
abhiññā catasso paṭisambhidā sāvakaḥbodhi paccakaḥbodhi
sammāsambodhi ti sabbā pi sampattiyo puññasambhāra-
hetukā Bhagavato desanāya sādhetabbatāya phalaṃ ti ve-
ditabbā.

Upāyo (1) ti ariyamaggapadaṭṭhānabhūtaṃ pubbabhāga-
ṭṭhiṭṭhūtaṃ. Sā hi purimā purimā pacchimāya pacchimāya
adhigamupāyabhāvato paramparāya magganibbānādhigam-
assa ca hetubhāvato upāyo yā ca pubbe vuttaphalādhig-
amassa upāyapaṭṭhiṭṭhi. Keci pana saha vipassanāya
maggo upāyo ti vadanti. Tesam matena nissaraṇaṃ ti
nibbānaṃ eva vuttam siyā. Phalaṃ viya upāyo pi pubba-
bhāgo ti vuttam siyā, yaṃ pana vakkhati (p. 6): — *Sabbe*
dhammā | *pa* | *visuddhiyā* ti ayaṃ upāyo ti, etthāpi pubba-

bhāgapaṭipadā eva udāhaṭā ti sakkā viññātum. Yasmā pana (p. 6) *te pahāya tare oghan ti* idaṃ nissaraṇaṃ ti ariyamaggassa nissaraṇabhāvaṃ vakkhati. Ariyamaggo hi oghatarāṇaṃ ti.

Ānatti (1) ti ānārahassa Bhagavato veneyyajanassa hitasiddhiyā evaṃ paṭipajjāhi ti vidhānaṃ. Tathā hi vakkhati (p. 7):

Suññato lokaṃ avekkhassu | Mogharājā (ti ānatti ti).

Yogīnaṃ (1) ti catusaccakammaṭṭhānabhāvanāya yuttapayuttānaṃ veneyyānaṃ, atthāyā ti vacanaseso.

Desanā hāro (1) ti etesaṃ yathāvuttānaṃ assādādīnaṃ vibhajanalakkhaṇo samvannaṇāviseso desanā-hāro nāmā ti attho. Etthāha: kiṃ pan' etesaṃ assādādīnaṃ avasesānaṃ vacanaṃ desanā-hāro udāhu ekaccānaṃ ti? Niravasesānaṃ yeva. Yasmiṃ hi sutte assādādīnava-nissaraṇāni sarūpato āgatāni, tattha vattabbam eva n'atthi, yattha pana ekadesena āgatāni na vā sarūpena, tattha anāgataṃ atthavasena niddhāretvā hāro yojetabbo. Ayaṃ attho Desanā-hāra-vibhaṅge āgamissatī ti idha na papañcīto.

Yaṃ pucchitaṃ (2) ti yā pucchā, viciyamānā ti vacanaseso. Vissajjitaṃ anugīti ti etthāpi es'eva nayo. Tattha vissajjitaṃ (2) ti vissajjanaṃ, sū ca ekaṃ sabyākaraṇādivasena catubbidhaṃ byākaraṇaṃ. Ca (2)-saddo sampiṇḍanattho. Tena gāthāyaṃ avuttaṃ padādiṃ saṅgaṇhāti. Tā pana pucchā vissajjanaṃ kassā ti? āha: suttassā ti. Etena suttena¹ āgataṃ pucchā-vissajjanaṃ vicetabbaṃ ti dasseti. Yā ca anugīti (2) ti vuttass' eva atthassa yā anupucchā-gīti anugīti, Saṅgahagāthā. Pucchāya vā anurūpā gīti. Etena pubbāparaṃ gahitaṃ. Byākaraṇassa hi pucchānurūpatā idha pubbāparaṃ nāma, yā pucchānusandhī ti vuccati, purimaṃ suttassā ti padaṃ pubbāpekkhanti puna suttassā ti vuttaṃ. Tena suttassa-nissayabhūte assādādike parigaṇhāti. Ettāvataṃ vicaya-hārassa visayo niravasesena dassito hoti. Tathā ca vakkhati: — Vicaya-hāravibhaṅge padaṃ vicinati | pa | anugītiṃ vicinati ti.

¹ sutte.

Tattha sutte sabbesaṃ padānaṃ anupubbena atthaso byañjanaso ca vicāro padavicayo. Ayaṃ pucchā aditṭha-jotanaṃ dīṭṭhasaṃsandanaṃ vimaticchedanaṃ anumatipucchā kathetukamyatāpucchā sattādhitṭhānā dhammādhitṭhānā ekādhitṭhānā anekādhitṭhānā sammutivisayā paramattha-visayā atitavisayā anāgatavisayā paccuppannavisayā ti ādinā pucchā-vicayo veditabbo. Idaṃ vissajjanaṃ ekampiśāka-raṇaṃ vibhajjabyākaraṇaṃ paṭipucchābyākaraṇaṃ ṭhapa-naṃ sāvasesaṃ niravasesaṃ¹ sa-uttaraṃ anuttaraṃ loki-yaṃ lokuttaraṃ ti ādinā vissajjana-vicayo. Ayaṃ pucchā iminā sameti etena sameti ti pucchitattaṃ ānetvā vicayo pubbenāparaṃ saṃsandetvā pavicayo pubbāparavicayo. Ayaṃ anugiti vuttatthasaṃgahā avuttatthasaṃgahā tadubhayatthasaṃgahā kusalatthasaṃgahā akusalatthasaṃgahā ti ādinā anugiti-vicayo. Assādaḍḍisu sukhavedanāya itṭhā-rammaṇānubhavalakkhaṇā ti ādinā, taṇhāya ārammaṇa-gaṇaṇalakkhaṇā ti ādinā, vipallāsānaṃ viparitagahaṇa-lakkhaṇā ti ādinā, avasitṭhānaṃ tebhūmakadhammānaṃ yathāsakalakkhaṇā ti ādinā sabbesaṃ ca dvāvisatiyādhikesu² dvācattālisādhike ca dukasate labbhamānapadavasena tan taṃ assādatthavisesaniddhāraṇaṃ assāda-vicayo. Dukkha-vedanāya anitṭhānubhavanalakkhaṇā ti ādinā, dukkhasac-cānaṃ paṭisandhilakkhaṇā ti ādinā, aniccatādināṃ ādi-antavantatāya aniccaṃ ti kathāya ca aniccā ti ādinā sabbesaṃ ca lokiyadhammānaṃ saṃkilesabhāgiya-hānabhā-giyatādivasena ādinavavuttiyā okāraniddhāraṇena ādinava-vicayo. Nissaraṇapade ariyamaggassa āgamanato kāyānu-passanādi-pubbabhāgapatipadā vibhāgavisesaniddhāraṇa-vasena nibbānassa yathāvuttapariyāyavibhāgavisesaniddhāra-ṇavasenā ti evaṃ nissaraṇa-vicayo. Phalādināṃ tan taṃ suttadesanāya sāmetabbaphalassa tadupāyassa tattha tattha Satthu vidhānavacanassa ca vibhāganiddhāraṇavasena vi-cayo veditabbo. Evaṃ padapucchāvissajjanapubbāparānu-gītiṇaṃ assādaḍḍinaṃ ca visesaniddhāraṇavasena vicaya-lakkhaṇo vicayo-hāro ti veditabbo.

¹ nivarasesaṃ.² 'yātikesu.

Sabbesan (3) ti soḷasannam. Bhūmī (3) ti byañjanam sandhāyāha, byañjanam hi mūlapadāni viya nayānam hārānam bhūmī pavattiṭṭhānam, tesam byañjanavicārabhāvato. Vuttam hi: — Hārā byañjanavicayo ti (p. 1). Peṭake pi hi vuttam: — Sabbe hārā sampathamānā nayanti suttattham byañjanavidhiputhuttā ti. Gocarō (3) ti suttattho. Suttassa hi padatthaniddhāraṇamukhena hārayojanā, tesam byañjanatthānam. Yuttāyuttaparikkhā (3) ti yuttassa ayuttassa ca upaparikkhā. Yuttāyutti parikkhā ti pi pāṭho, yutti ayuttinam vicāraṇā ti attho. Katham pana tesam yuttāyuttajānanā? Catūhi mahāpadesehi avirujjhanena. Tattha byāñjanassa tāva sabhāvaniruttibhāvo adhippetatthavācakahāvo ca yuttabhāvo, atthassa pana sutta-vinaya-dhammāhi avilomanam. Ayam ettha sampkhepo, vitthāro pana parato āvibhavissati. Hāro yutti ti niddiṭṭho (3) hi evam sutte byāñjanatthānam yuttāyuttabhāvavibhāvanalakkaṇo yutti-hāro ti veditabbo.

Dhamman (4) ti yaṃ kiñci suttāgatam kusalādi-dhammam āha. Tassa dhammassā (4) ti tassa yathā-vuttassa kusalādidhammassa. Yaṃ padatṭhānan (4) ti yaṃ kāraṇam taṃ Yonisomanasikārādi-sutte āgatam anāgatam vā sambhavato niddhāretvā kathetabban ti adhippāyo. Iti (4) ti evam vuttanayenā ti attho. Yāva sabbe dhammā (4) ti yattakā tasmim sutte āgatadhammā, tesam sabbesam pi yathānūrūpam padatṭhānam niddhāretvā kathetabban ti adhippāyo. Atha vā yāva sabbadhammā ti suttāgatassa dhammassa yaṃ padatṭhānam tassa pi yaṃ padatṭhānan ti sambhavato yāva sabbadhammā padatṭhānavicāraṇā kātabbā ti attho. Eso hāro padatṭhāno (4) ti evam sutte āgatadhammānam padatṭhānabhūtā dhammā tesaṃ ca padatṭhānabhūtā ti sambhavato padatṭhānabhūta-dhammaniddhāraṇalakkaṇo padatṭhāno nāma hāro ti attho.

Vuttam hi ekadhamme (5) ti Kusalādisu Khandhādisu vā yasmim kasmiñci Ekadhamme¹ sutte sarūpato niddhāraṇavasena vā kathite. Ye dhammā ekalakkaṇā keci (5) ti ye keci dhammā kusalādiabhāvena rūpakkan-

¹ Cf. A. I, p. 30; 43 sqq.; S. V, p. 32 sqq.

dhādibhāvena vā, tena dhammena samānalakkhaṇā. Vuttā bhavanti sabbe (5) ti te sabbe pi kusalādisabhāvā khandhādisabhāvā dhammā sutte avuttā pi tāya samānalakkhaṇatāya vuttā bhavanti ānetvā samvaṇṇanavasenā ti adhippāyo. Ettha ca ekalakkhaṇā ti samānalakkhaṇā vuttā. Tena saha cāritā samānakiccatā samānahetutā samānaphalatā samānārammaṇatā ti evam-ādīhi avuttānam pi vuttānam viya niddhāraṇam veditabham. So hāro lakkhaṇo nāmā (5) ti evam sutte anāgate pi dhamme vuttappakārena āgate viya niddhāretvā yā samvaṇṇanā so lakkhaṇo nāma hāro ti attho.

Neruttan (6) ti niruttam padanibbacanan ti attho. Adhippāyo (6) ti buddhānam sāvakanam vā tassa sut-tassa desakanam adhippāyo. Byañjanan (6) ti byañja-nena, karaṇe hi etaṃ paccattam. Kāmañ ca sabbe hārā byañjanavicayā, ayaṃ pana visesato byañjanadvāren' eva atthapariyesanā ti katvā byañjanan ti vuttam. Tathā hi vakkhati: — Byañjanena suttassa neruttañ ca adhippāyo ca nidānañ ca pubbāparasandhi ca gavesitabbo ti. Athā (6) ti padapūraṇamattam. Desanā nidānan ti nidadāti phalan ti nidānam, kāraṇam. Yena kāraṇena desanā pavattā, taṃ desanāya pavattinimittan ti attho. Pubbāpa-rānusandhi (6) ti pubbena ca aparena ca anusandhi. Pubbāparena sandhi ti pi pātho. Suttassa pubbabhāgena aparabhāgaṃ saṃsandetvā kathanan ti attho. Saṃ-gitivasena vā pubbāparabhūtehi suttantarehi samvaṇṇiya-mānassa suttassa saṃsandanam pubbāparānusandhi. Yaṃ pubbapadena parapadassa sambandhanam, ayaṃ pi pubbā-parasandhi. Eso hāro catubyūho (6) ti evam nibbaca-nādhippāyādīnam catunnam vibhāvanalakkhaṇo catubyūho hāro nāmā ti attho.

Ekamhi padaṭṭhāne (7) ti ekasmim ārambhadhātu-ādike parakkamadhātu-ādīnam padaṭṭhānabhūte dhamme desanārūlhe sati. Pariyesati sesakam padaṭṭhānan (7) ti tassa visabhāgatāya agahaṇena vā sesakam pamā-dādīnam āsannakāraṇattā padaṭṭhānabhūtam kosajjādikam dhammantaram pariyesati paññāya gavesati, pariyesitvā ca samvaṇṇanāya yojanto desanam āvattati paṭipakkhe

(7) ti viriyārambhādikumukhena āradham suttaṃ vuttanayena pamādādivasena niddisanto desanaṃ paṭipakkhato āvatto ti nāma. Āvatto nāma so hāro (7) ti desanāya gahitadhammānaṃ sabhāga-visabhāgadhammavasena āvattana-lakkhaṇo āvatto-hāro nāmā ti attho.

Dhamman (8) ti sabhāvadhammam. Taṃ kusalādivasena anekavidham. Padaṭṭhānan (8) ti yasmim patitṭhite uttariguṇavisese adhigacchati, taṃ visesādhigamakāraṇaṃ. Bhūmin (8) ti puthujjanabhūmi dassanabhūmi ti evamādikaṃ bhūmim¹. Vibhajate (8) ti vibhāgena katheti. Sādhāraṇe (8) ti dassanapahātabbādi-nāmasena vā puthujjana-sotāpannādi-vatthuvaseṇa vā sādhāraṇe avasiṭṭhe samāne ti attho. Vuttavipariyāyena asādhāraṇā veditabbā. Neyyo vibhatti (8) ti yathāvuttadhammānaṃ vibhajano ayaṃ hāro vibhatti (8) ti nātabbo ti attho. Tasmā saṃkilesadhamme vodānadhamme ca sādhāraṇāsādhāraṇato padaṭṭhānato bhūmito ca vibhajanalakkhaṇo vibhatti-hāro ti daṭṭhabbam.

Niddiṭṭhe (9) ti kathite sutte āgate samvannite vā. Bhāvite (9) ti yathā-uppannasadisā uppannā ti vuccanti, evaṃ bhāvitasadise bhāvetabbe ti attho. Pahīne (9) ti etthāpi es'eva nayo. Parivattati paṭipakkhe ti vuttānaṃ dhammānaṃ ye paṭipakkhā, tesam vasena parivatte ti attho. Evaṃ niddiṭṭhānaṃ dhammānaṃ paṭipakkhato parivattanalakkhaṇo parivattano-hāro (9) ti veditabbo.

Vividhāni ekasmim yeva atthe vacanāni vivacanāni, vivacanāni eva vevacanāni (10), pariyāyasaddā ti attho. Tāni vevacanāni bahūni anekāni. Tu (10)-saddo avadhāraṇe, tena bahū eva pariyāyasaddā eva vacana-hārayojanāyaṃ kathetabbā. Na katipayā ti dasseti. Sutte vuttāni (10) ti navavidhasuttantasāṅkhāte tepiṭake budhavadhacane bhāsītāni. Etthāpi tu-saddassa attho ānetvā yojetabbo. Tena pāliyaṃ āgatāni yeva vevacanāni gahe-tabbāni ti vuttaṃ hoti. Ekadhammassā (10) ti ekassa padaṭṭhassa. Yo jānati² suttavidū (10) ti yathā: Sabbissa jānāhi ti vutte Sabbina vicārehi, Sabbi dethā ti

¹ bhūmi.

² janāti.

vā ānāpeti ti attho, evaṃ yo suttakovido dhammakathiko ekassa bahū pi pariyāyasadde vicāreti vibhāveti yojetī ti attho. Vevacano nāma so hāro (10) ti tassa atthassa vuttappakārapariyāyasaddayojanā lakkhaṇo vevacana-hāro nāma. Tasmā ekasmiṃ atthe anekapariyāyasaddayojanā lakkhaṇo vevacana-hāro ti veditabbam.

Dhamman (11) ti khandhādidhammam. Paññattīhi (11) ti paññāpanehi pakārehi nāpanehi, asaṅkarato vā tṭhāpanehi. Vividhāhi (11) ti nikkhepapabbhavādivasena anekavidhāhi. So ākāro (11) ti yā ekass' ev' atthassa nikkhepapabbhavapaññatti-ādivasena anekāhi paññattihi paññāpanā, so ākāro. Ñeyyo paññatti nāma hāro (11) ti paññatti-hāro nāmā ti nātabbo. Tasmā ek' ekassa dhammassa anekāhi paññattihi paññāpetabbākāravibhāvanalakkhaṇo paññatti-hāro ti veditabbam.

Paṭiccuppādo (12) ti paṭiccasamuppādo. Indriyakhandhā (12) ti indriyāni ca khandhā ca. Dhātuyātanā¹ (12) ti dhātuyo ca āyatanāni ca. Etehi (12) ti yo dvādasapadiko paccayākāro yāni ca dvāvisahi indriyāni ye ca pañcakkhandhā yā ca atṭhārassa dhātuyo yāni ca dvādasāyatanāni, etehi sutte āgatatpadatthamukhena niddhāriyamānehi. Otarati yo (12) ti yo samvappanānayo ogāhati, paṭiccasamuppādādi ke anupavisati ti attho. Otaraṇo nāma so hāro (12) ti yo yathāvutto samvappanāviseso, so otaraṇa-hāro nāma. Ca (12)-saddena c'ettha suññatamukhādinam gāthāya avuttānam pi saṅgaho daṭṭhabbo. Evaṃ paṭiccasamuppādādimukhehi suttatthassa otaraṇa-lakkhaṇo otaraṇo-hāro nāmā ti veditabbam.

Vissajjitamhi (13) ti buddhādīhi byākate. Pañhe (13) ti nātum icchite atthe. Gāthāyan (13) ti gāthārūlhe, idaṃ ca pucchantā yebhuyyena gāthābandhavasena pucchanti ti katvā vuttam. Yam ārabbhā ti? Sā pana gāthā yam attham ārabbhā adhikicca pucchitā, tassa atthassa suddhāsuddhaparikkhā ti padaṃ sodhitam, ārambho² na sodhito, padaṃ ca sodhitam ārambho² ca sodhito ti evaṃ padādinam sodhitāsodhitabhāvavicāro. Hāro so

¹ āyatanāni.

² ārabbhō.

sodhano nāmā (13) ti yathāvuttavicāro sodhano-hāro nāma. Evaṃ sutte pada-padattha-pañhārambhānaṃ sodhanalakkaṇaṃ sodhano-hāro ti veditabbam.

Ekattatāyā (14) ti ekassa bhāvo ekattaṃ ekattaṃ eva ekattatātāya ekattatāya. Eka-saddo c'ettha samānasadda-pariyāyo, tasmā sāmāññenā ti attho. Visiṭṭhā mattā vimattā vimattā va vemattaṃ, tassa bhāvo vemattatā. Tāya vemattatāya (14) visesenā ti attho. Te na vikkappayitabbā (14) ti ye dhammā dukkhaṃ samudayo ti ādinā sāmāññena jātijarākāmatanḥā-bhavatanḥā ti ādinā visesena ca sutte desitā, te 'kim ettha sāmāññaṃ ko vā viseso' ti evaṃ sāmāññavisesavikkappanavasena na vikkappitabbā. Kasmā? Sāmāññavisesakappanāya vohārabhāvena anavaṭṭhānato, kāla-disāvisesādinam viya apekkhāsiddhito ca. Yathā hi ajja hiyyo sve ti vuccamānā kālavisesā anavaṭṭhitasabhāvā, purimā disā pacchimā disā ti vuccamānā disāvisesā ca, evaṃ sāmāññavisesā pi. Tathā hi idaṃ dukkhaṃ ti vuccamānaṃ jāti-ādi apekkhāya sāmāññaṃ pi samānaṃ saccāpekkhāya viseso hoti. Esanāyo samudayādisu pi. Eso hāro adhiṭṭhāno (14) ti evaṃ suttāgatānaṃ dhammānaṃ avikkappanavasena sāmāññavisesaniddhāraṇa-lakkaṇaṃ adhiṭṭhāno-hāro nāmā ti attho.

Ye dhammā (15) ti ye avijjādikā paccayadhammā Yaṃ dhammaṃ (15) ti yaṃ saṅkhārādikam paccayuppannadhammaṃ janayanti nipphādentī. Paccayā (15) ti saha-jātapaccayabhāvena. Paraṃ parato (15) ti param-parapaccayabhāvena, anurūpasantānaghaṭanavasena paccayo hutvā ti attho. Upanissaya-koṭi hi idhādhippetā. Purimasmim avasiṭṭho paccayabhāvo. Hetum avakaḍḍhayitvā (15) ti taṃ yathāvuttaṃ paccayasāṅkhātajanakādi-bhedabhinnaṃ hetum ākaḍḍhitvā suttato niddhāretvā yo samvaṇṇana-sāṅkhāto. Eso hāro parikkhāro (14) ti evaṃ sutte āgatadhammānaṃ parikkhārasāṅkhāte hetupaccaye niddhāretvā samvaṇṇana-lakkaṇaṃ parikkhāro-hāro ti attho.

Ye dhammā (16) ti ye silādidhammā. Yaṃ mūlā (16) ti yesaṃ samādhi-ādinam mūlabhūtā, te tesam

samādhi-ādinam padaṭṭhānabhāvena samāropayitabbā ti sambandho. Ye c'ekatthā pakāsītā muninā (16) ti ye ca rāgavirāgā cetovimutti sekhapphala-kāmadhātusamatikkamanādisaddā anāgāmiphalatthatāya ekatthā buddhamuninā paridipitā, te aññamaññavevacanena samāropayitabbā ti sambandho. Samāropanam c'ettha sutte yathārutavasena niddhāraṇavasena vā gāyhamānassa sikkhattayasaṅkhātassa sīlādikhandhattayassa pariyāyantara-vibhāvanamukhena bhāvanāpāripūrikathanam bhāvanāpāripūri ca pahātabbassa pahānenā ti pahānasamāropanā pi atthato dassitā eva hoti. Esa samāropano hāro (16) ti esa sutte āgatadhammānam padaṭṭhānavevacanabhāvanā pahānasamāropanavicāraṇa-lakkhaṇo samāropano nāma hāro ti attho.

Evam gāthābandhavasena soḷasa pi hāre niddisitvā idāni naye niddisituṃ Taṇhañ cā ti ādi vuttaṃ. Tattha taṇhañ ca avijjam pi cā (17) ti sutte āgataṃ atthato niddhāraṇavasena vā gahitataṇham avijjam pi ca, yo neti (17) ti sambandho, yo samvannaṇāviseso, taṃ neti samkilesapakkham pāpeti samkilesavasena suttattham yojeti ti adhippāyo. Samathenā (17) ti samādhinā, vipassanāyā ti paññāya. Yo neti vodānapakkham pāpeti. Tattha suttattham yojeti ti adhippāyo. Saccehi yojayitvā (17) ti nayanto ca taṇhā ca avijjā ca bhavamūlakattā samudayasaccam, avasesā tebhūmakadhammā dukkhasaccam, samathavipassanā maggasaccam, tena pattabbā asaṅkhata-dhātu nirodhasaccan ti, evam imehi catūhi saccehi yojitvā. Ayam nayo nandiyāvatto (17) ti yo taṇhāvijjāhi samkilesapakkhassa suttatthassa samathavipassanāhi vodānapakkhassa catusaccayojanamukhena nayana-lakkhaṇo samvannaṇāviseso, ayam nandiyāvatto nayo nāmā ti attho. Ettha ca nayassa bhūmigāthāyam nayo ti vuttā, tasmā samvannaṇāviseso ti vuttaṃ. Na hi atthanayo samvannaṇā, catusaccapaṭivedhassa anurūpo pubbabhāge anugāhananayo atthanayo, tassa pana yā ugghāṭitaññū-ādinam vasena taṇhādīmukhena nayabhūmiracanā. Tattha naya-vohāro.

Akusale (18) ti dvādasā cittuppādasamgahite sabbe pi akusale dhamme. Samūlehi (18) ti attano mūlehi lobha-

dosa-mohehi ti attho. Kusale (18) ti sabbe pi catubhūmake kusaladhamme. Kusalamūlehi (18) ti kusalehi alobhādīmūlehi yo neti, nayanto ca kusalākusalam māyāmarīci-ādayo viya abhūtaṃ na hoti ti bhūtaṃ, paṭa-ghaṭṭādayo viya na sammutisaccamattan ti tathaṃ, akusallassa iṭṭhavipākatābhāvato kusallassa ca anīṭṭhavipākatābhāvato vipāke sati avisamvādakattā avitathaṃ neti, evaṃ etesaṃ tiṇṇaṃ pi padānaṃ kusalākusalavisesanatā daṭṭhabbā. Atha vā akusalamūlehi akusalāni kusalamūlehi ca kusalāni nayanto ayaṃ nayo bhūtaṃ tathaṃ avitathaṃ neti, cattāri saccāni niddhāretvā yojeti ti attho. Dukkhaḍḍini hi bādhakādhāvato aññathābhāvābhāvena bhūtāni saccasabhāvattā tathāni avisamvādanato avitathāni. Vuttaṃ h'etaṃ Bhagavatā: — *Cattār'imāni bhikkhave tathāni avitathāni anaññathāni ti* (S. V, p. 430). Tipukkhalam taṃ nayaṃ āhū (18) ti yo akusalamūlehi saṃkilesapakkhassa kusalamūlehi vodānapakkhassa suttatthassa catusaccayojanamukhena nayana-lakkhaṇo samvaṇṇanāviseso, taṃ tipukkhalā-nayan ti vadanti ti attho.

Vipallāsehi (19) ti asubhe subhan ti ādi nayapavattehi catūhi vipallāsehi. Kilese (19) ti kilissanti vibādhenti ti kilesā saṃkiliṭṭhadhammā, saṃkilesapakkhan ti attho. Keci saṃkilese ti pi paṭhanti, kilesasahite ti attho. Indriyehi (19) ti saddhādihi indriyehi. Saddhamme (19) ti paṭipattipaṭivedhasaddhamme vodānapakkhan ti attho. Etaṃ nayan (19) ti yo subhasaññādihi vipallāsehi sakalassa saṃkilesapakkhassa saddhindriyādihi vodānapakkhassa ca catusaccayojanavasena nayana-lakkhaṇo samvaṇṇanāviseso, etaṃ naya vidū saddhammanayakovidā atthanayakusalā eva vā, sihavikkīṭitaṃ nayan ti vadanti ti attho.

Veyyākaraṇesū (20) ti tassa tassa atthanayassa yojanatthaṃ katesu, suttassa atthavissajjanesū ti attho. Ten' evāha: tahiṃ tahiṃ ti. Kusalākusalā (20) ti vodāniyā saṃkilesikā ca, tassa tassa nayassa disābhūtaḍḍhammā. Vuttā (20) ti suttato niddhāretvā kathitā. Manasā volokayate (20) ti te yathāvuttadhamme citten'eva ayaṃ paṭhamā disā ayaṃ dutiyā disā ti ādinā tassa tassa

nayassa disābhāgena upaparikkhati, vicāreti ti attho. Olokayate te abahī ti pi pāṭho. Tattha te ti te yathā-vuttadhamme, abahī ti abbhantaraṃ citte evā ti attho. Taṃ khu disālocanam āhū (20) ti olokayate ti ettha yad etaṃ olokanam, taṃ disālocanam nāma yaṃ vadanti. Khū ti ca nipāto avadhāraṇe. Tena olokanam eva yaṃ nayo na koci atthaviseso ti dasseti.

Olokayitvā (21) ti paṭhamādidisābhāgena upaparikkhitvā. Disālocanena (21) ti disālocananayena karaṇa-bhūtena. Yena hi vidhinā tassa tassa atthanayassa yojanāya disā olokiyanti, so vidhi disālocanan ti evaṃ vā ettha attho daṭṭhabbo. Ukkhipiyā (21) ti uddharitvā disābhūtadhamme suddato niddhāretvā ti attho. Ukkhipiya yo samāneti ti pi paṭhanti. Tass' attho: yo tesam disābhūtadhammānaṃ samānayanam karoti ti. Yan ti vā kriyāparāmasanam. Samāneti ti samaṃ sammā vā āneti, tassa tassa nayassa yojanāvasena. Ke pana āneti? Sabbe kusalākusale tan taṃ nayadisābhūte. Ayaṃ nayo (21) ti samāneti ti ettha yad etaṃ taṃ nayadisābhūtadhammānaṃ samānayanam, ayaṃ aṅkuso nāma nayo ti attho. Etaṃ ca dyaṃ vohāra-nayo kamma-nayo ti vuccati.

Evaṃ hāre naye ca niddisitvā idāni nesam yojanakka-maṃ dassento Soḷasa hārā paṭhaman ti ādim āha. Tattha paṭhamam soḷasa hārā yojetabbā ti vacanaseso. Hārasamvaṇṇanā paṭhamam kātabbā, byañjanapariyēṭṭhibhāvato ti adhippāyo. Disālocanato (22) ti disālocanena, ayaṃ eva vā pāṭho. Aṅkusena hi (22) ti hi-saddo nipāta-mattam. Sesam uttānam eva.

Idāni yesam byañjanapadānaṃ atthapadānaṃ ca vasena Dvādasa padāni suttan ti vuttam (p. 1). Tāni padāni niddisituṃ Akkharam padan ti ādim āha. Tattha apariyosite pade vaṇṇo akkharam pariyāyena akkharanato asaṅcaranato, na hi vaṇṇassa pariyāyo vijjati. Atha vaṇṇo ti ken' atthena vaṇṇo? Atthasamvaṇṇanatthēna. Vaṇṇo eva hi ittharakhaṇatāya aparāparabhāvena pavatto padā-dibhāvena gayhamāno yathāsambandham tan taṃ attham vadati. Ekakkharam vā padam akkharam. Keci pana

manasā - desanā - vācāya akkharanato akkharan (23) ti vadanti. Padan (23) ti pajjati attho, etenā ti padam. Tam nāma-padam, ākhyāta-padam, upasagga-padam, nipāta-padan ti catubbidham. Tattha phasso vedanā cittan ti evam-ādikaṃ satvapadhnāṃ nāma-padam. Phusati vedayati vijānāti ti evam-ādikaṃ kriyāpadhnāṃ ākhyāta-padam. Kriyāvisesagahananimittam pa iti evam-ādikaṃ upasagga-padam. Kriyāya satvassa ca sarūpavisesappa-kāsanahetubhūtam evan ti evam-ādikaṃ nipāta-padam. Byañjanan (23) ti saṃkhepato vuttam: padābbhihitam attham byañjayati ti byañjanam. Vākyam. Tam pana atthato padasamudāyo ti datṭhabbam. Padamattasavane pi hi adhikārādivasena labbhamānehi padantarehi anusandhnāṃ katvā atthasampañipatti ti vākyam eva attham byañjayati. Niruttan (23) ti ākāraḥbhihitam nibbacanam niruttam. Niddeso (23) ti nibbacanavittthāro niravasesadesanattā niddeso, padehi vākyassa vibhāgo ākāro. Yadi evam, padato ākāraṣṣa ko viseso ti? Apariyosite vākye avibhajjamāne vā tadavayavo padam, uccāraṇavasena pariyosite vākye vibhajjamāne vā tadavayavo ākāro ti ayam etesaṃ viseso. Chatṭham vacanam chatṭhavacanam ākāro, chatṭhavacanam etassā ti ākārachatṭhavacanam (23). Byañjanapadam. Ettha ca byañjanan ti imassa padassa anantaram vattabbam ākārapadam niddesapadānantaram vadantena ākārachatṭhavacanan¹ ti vuttam, padānupubbikaṃ pana icchantehi, tam byañjanapadānantaram eva kātabbam. Tathā hi vakkhati (p. 9): — Aparimāṇā byañjanā, aparimāṇā ākāra ti byañjanehi vivarati, ākārehi vibhajati ti ca. Keci pana ākāra-pada-byañjana-nirutti yo ca niddeso ti paṭhanti. Ettava² byañjanam sabbam (23) ti yān' imāni akkharādīni niddiṭṭhāni, ettakam eva sabbam byañjanam etehi asaṃgahitam byañjanam nāma n'atthi ti attho.

Samkāsanā (24) ti saṃkhittena kāsanā. Pakāsanā (24) ti paṭhamam kāsanā, kāsiyati dīpiyati ti attho. Iminā hi atthapadadvayena akkharapadehi vibhāviyamāno atthā-

¹ akāra^o² *corrected into* evam tāva.

kāro gahito. Yasmā akkharehi suyyamānehi suṇantānaṃ viśesādhānassa katattā padapariyosāne padatthasampatti-patti hoti. Tathā hi vakkhati (p. 9): — Tattha Bhagavā akkharehi saṃkāseti, padehi pakāseti ti, akkharehi padehi ca ugghaṭeti ti ca. Vivaraṇā (24) ti vitthāraṇā. Vibhajanā ca uttānikammaṇ ca paññatti ca vibhajanuttānikamma paññatti (24). Tattha vibhajanā ti vibhāgaka-
raṇaṃ. Ubhayenāpi niddisaṇaṃ āha. Idha purimanayen' eva byañjanākārehi niddisiyamāno atthākāro dassito ti datṭhabbaṃ. Uttānikammaṇ pakāṭakaraṇaṃ. Pakārehi nāpanaṃ paññatti. Dvayenāpi paṭiniddisaṇaṃ katheti. Etthāpi nirutti-niddesa-saṅkhātehi byañjana-padehi pakāsiyamāno atthākāro vutto, yo paṭiniddisiyati ti vuccati. Etehi (24) ti etehi eva saṅkāsa-nādi-vimuttassa desanattassa abhāvato. Attho (24) ti suttattho. Kamman (24) ti ugghaṭanādi-kammaṇ. Suttatthena hi desanāya pavattiyamānena ugghaṭitaññū-ādi-vineyyānaṃ cittasāntānassa pabodhanakriyānibbatti. So ca suttattho saṃkāsa-nādi-ākāro ti. Tena vuttaṃ: attho kammaṇ ca niddiṭṭhaṇ ti.

Tiṇi (25) ti līṅgavipallāseṇa vuttaṃ, tayo ti vuttaṃ hoti. Navahi padehi (25) ti navahi koṭṭhāsehi. Attho samāyutto (25) ti attho samāyutto na vinā vattati. Sabbassa hi buddhavacanassa catusaccapakāsanato atthanayānaṇ ca catusaccayojanavasena pavattanato sabbo pāli-attho atthanayattayasahito saṃkāsa-nādi-ākāravisesavutti cā ti.

Idāni yathāniddiṭṭhe desanā-hārādike Nettipakaraṇassa padatthe sukhagahaṇattham gaṇanavasena paricchinditvā dassento Atthassā ti ādim āha. Tattha catubbisā (26) ti soḷasa hārā cha byañjanapadāni dve kammanayā ti evaṃ catubbisā. Ubhayan (26) ti cha atthapadāni tayo atthanayā ti idaṃ navavidham yathāvuttaṃ catubbisavi-dhaṇ cā ti etaṃ ubhayaṃ. Saṅkalayitvā (26) ti saṃpiṇḍitvā. Saṃkhepayato ti pi pāṭho, ekato karontassā ti attho. Ettikā (26) ti etappamāṇā. Ito vinimutto koci Netti-padattho n'atthi ti attho. Evaṃ tettiṃsapadatthāya Nettiyā suttassa atthapariyesanāya yo Soḷasa hārā paṭha-man ti nayehi paṭhamam hārā saṃvaṇṇetabbā ti hāra-

nayānaṃ saṃvaṇṇanākkamo dassito. Svāyaṃ hāranayānaṃ desanākkamen' eva siddho. Evaṃ siddhe sati cāyaṃ ārambho imaṃ atthaṃ dipeti: Sabbe p'ime hārā nayā ca iminā dassitakkamen' eva sutte saṃvaṇṇanāvasena yojetabbā, na uppaṭipātiyā ti. Kiṃ paṇ' ettha kāraṇaṃ, yade te hārā nayā ca iminā 'va kamena desitā ti? Yadi pi nāyaṃ anuyogo na katthaci anukkame nivisati, api ca dhammadesanāya nissayaphalatadupāyasarīrabhūtānaṃ assādādināṃ vibhāvana-sabhāvatthā pakatiyā sabbasuttānūrūpā ti suviññeyyabhāvato paresaṇ ca saṃvaṇṇanā viśesānaṃ Vicaya-hārādināṃ paṭiṭṭhābhāvato paṭhamāṃ Desanā-hāro dassito . . .

Evaṃ hārādayo sukhagahaṇatthaṃ gāthābandhavasena sarūpato niddisitvā idāni tesu hāre tāva paṭiniddesavasena vibhajitum tattha katamo desanā-hāro ti ādi āradhāṃ.

p. 5. (fol. gi, rev., last line but one).

Evaṃ assādādayo udāharaṇavasena sarūpato dassetvā idāni tattha puggalavibhāgena desanāvibhāgaṃ dassetum Tattha Bhagavā ti ādi vuttaṃ. Tattha ugghaṭitaṃ ghaṭitamattaṃ uddiṭṭhamattaṃ yassa niddesa-paṭiniddesā na katā. Taṃ jānāti ti ugghaṭitaññū. Uddesamattena sappabhedam savitthāramattaṃ paṭivijjhati ti attho. Ugghaṭitaṃ vā uccalitaṃ utthapitaṃ ti attho. Taṃ jānāti ti ugghaṭitaññū. Dhammo hi desiyamāno desakato desanābhājanam saṅkamanto viya hoti, taṃ esa uccalitaṃ eva jānāti ti attho. Calitaṃ eva vā ugghaṭitaṃ. Sassatādi-ākārassa hi vineyyānaṃ āsayassa buddhāvenikā dhammadesanā taṅkhaṇasahitā eva calanāya hoti. Tato paraṃparānūvattiyā. Tatthāyaṃ ugghaṭite calitamatte yeva āsaye dhammaṃ jānāti avabujjhati ti ugghaṭitaññū. Assa ugghaṭitaññussa nissaraṇaṃ deseti. Tattha ken' eva tassa atthasiddhito? Vipāñcitaṃ vitthāritaṃ niddiṭṭhaṃ jānāti ti vipāñcitaññū. Vipāñcitaṃ vā maṇḍam saṅkamaṃ dhammaṃ jānāti ti vipāñcitaññū. Tassa vipāñcitaññussa ādinavaṃ nissaraṇaṇ ca deseti. Nāṭisaṅkhepavittārāya desanāya tassa atthasiddhito. Netabbo dhammassa paṭiniddesena atthaṃ pāpetabbo ti neyyo. Mudindriyatāya

p. 7. (fol. ge, rev., third line).

vā paṭilomagahaṇato netabbo anunetabbo neyyo. Tassa neyyassa assādaṃ ādinavaṃ nissaraṇaṃ ca deseti anava-sesetvā 'va desanena tassa atthasiddhito. Tatthāyaṃ pāḷi (P. P. p. 41): — *Katamo ca puggalo ugghaṭitaññū?*

Yassa puggalassa saha udāhaṭavelāya dhammābhisamayo hoti, ayaṃ vuccati puggalo ugghaṭitaññū.

Katamo ca puggalo vipaṇcitaññū?

Yassa puggalassa saṃkhitena bhāsitaṃ vitthārena atthe vibhajiyaṃ dhammābhisamayo hoti, ayaṃ vuccati puggalo vipaṇcitaññū.

Katamo ca puggalo neyyo?

Yassa puggalassa ud-desato paripucchato yonisomanasi-karoto kalyāṇamitte sevato bhajato payirupāsato anupubbena dhammābhisamayo hoti, ayaṃ vuccati puggalo neyyo ti.

Padaparamo pan' ettha Nettiyaṃ paṭivedhassa abhā-janan ti na gahito ti daṭṭhabbam.

p. 8. (fol.
gam, rev.,
last line).

Evam paṭipadāvibhāgena vineyyapuggalavibhāgaṃ das-setvā idāni taṃ nānavibhāgena dassento¹ yasmā Bhaga-vato desanā yāva-d-eva veneyyavinayanatthā vinayaṃ ca nesam sutamāyādīnaṃ tissannaṃ paññānaṃ anukkamena nibbattanaṃ yathā Bhagavato desanāya pavattibhāvavibhā-vanaṃ ca hāra-nayabyāpāro, tasmā imassa hārassa samuṭ-ṭhitappakāraṃ tāva pucchitvā yena puggalavibhāgadassa-nena desanābhājanaṃ vibhajitvā tattha desanāyaṃ desanā-hāraṃ niyojetukāmo taṃ dassetum Svāyaṃ hāro kattha samuṭṭhito² ti ādim āha . . . Tatthā ti tasmim yathā-bhūte yathāpariyatte dhamme. Vimaṃsā ti pāliyaṃ pāli-atthassa ca vimaṃsanapaññā. Sesam tassā eva vevacanaṃ. Sā hi yathāvuttavimaṃsane saṃkocaṃ anāpajjitvā ussa-hanavasena ussāhanā, tulanasena tulanaṃ, upaparik-khanavasena upaparikkhā ti ca vuttā. Atha vā vimaṃ-sati ti vimaṃsā. Sā padapadatthavicāraṇā paññā. Ussā-hanā ti viriyena upathambhitā dhammassa dhāraṇapari-cayasādhikā paññā. Tulanaṃ ti padena padantaraṃ desanāya vā desanānantaraṃ tulayitvā saṃsandetvā gaha-

¹ dassanto.

² The text has sambhavati.

napaññā. Upaparikkhā ti mahāpadese otāretvā pāḷiyā pāḷiyatthassa upaparikkhanapaññā. Attahitaṃ parahitaṃ ca ākaṅkhanthehi suyyati ti sutam. Kālavacanicchāya abhāvato yathā duddhan ti. Kiṃ pana tan ti? Adhikā-rato sāmattiyato vā pariyattidhammo ti viññāyati. Atha vā savanam sutam sotadvārānusārena pariyattidhammassa upadhāraṇan ti attho. Suteṇa hetunā nibbattā sutamayi. Pakārena jānāti ti paññā. Yā vimamsā ayam sutamayi-paññā ti paccekam viyojetabbam. Tathā ti yathā sutamayi-paññā vimamsādipariyāyavati vimamsādivibhāgavati ca, tathā cintāmayi cā ti attho. Yathā vā sutamayi oramattikā anavatthitā ca, evaṃ cintāmayi cā ti dasseti . . . Imāsu dvisu paññāsū ti pi paṭhanti . . . Kathaṃ tattha paññā bhāvanāmayi ti? Bhāvanāmayam eva hi taṃ nānam, paṭhamam nibbānadassanato pana dassanan ti vuttan ti saphalo paṭhamamaggo dassanabhūmi. Sesā sekha sekhadhammā bhāvanābhūmi. Idāni imā tisso paññā pariyāyantarena dassetum Parato ghosā ti ādi vuttam. Tattha parato ti na attato aññato, Satthuto sāvakato vā ti attho. Ghosā ti tesam desanāghosato desanāpaccayā ti attho. Atha vā parato ghosā etassā ti parato ghosā yā paññā. Sā sutamayi ti yojetabbam.

Evam desanā-paṭipadā-nānavibhāgehi desanābhājanam vineyyattayam vibhajitvā idāni tattha pavattitāya Bhagavato dhammadesanāya desanā-hāram niddhāretvā yojetum Sāyam dhammadesanā ti ādi āraddham. p.8. (fol. gha, rev., last line but one).

Tatthā ti tassam catusaccadhammadesanāyam. Aparimāṇā padā, aparimāṇā akkharā ti uppaṭipāṭivacanā yebhuyyena padasaṅgahitāni akkharāni ti dassanattam. Padā akkharā byañjanā ti līṅgavipallāso kato ti daṭṭhabbam. Atthassā ti catusaccasaṅkhātassa atthassa. p.8. (fol. ghi, obv., last line).

Evam akkharehi saṅkāseti ti ādinā channam byañjanapadānam byāpāram dassetvā idāni atthapadānam byāpāram dassetum So 'yam dhammavinayo ti ādi vuttam. Tattha silādidhammo eva pariyatti-atthabhūto vinayanato p.9. (fol. ghu, obv., first line).

dhammavinayo. Ugghaṭṭiyanto ti uddisiyamāno. Tenā ti ugghaṭṭitaññūvinayena. Vipañciyanto ti niddisiyamāno. Vitthāriyanto ti paṭiniddisiyamāno.

p. 10. (fol. ghū, obv., third line fr. bottom). Idam vuccati Tathāgatapadam iti pī ti ādisu idam sikkhattayasāṅgaham sāsanaabrahmacariyam Tathāgatagan-dhahatthino paṭipattidesanāgamanehi kilesagahanaṃ otta-ritvā gatamaggo ti pī tena gocarabhāvanāsevanāhi nisevi-taṃ bhajitaṃ ti pī tassa mahāvajiraññasabbaññutaññā-dantehi ārañjitaṃ tebhūmakadhammānaṃ ārañjanaṭṭhānaṃ ti pī vuccati ti attho. Ato c'etan ti yato Tathāgatapa-dādibhāvena vuccati. Ato anen' eva kāraṇena Brahmuno sabbasattuttamassa Bhagavato brahmaṃ vā sabbasetṭham cariyaṃ ti paññāyati.

p. 10. (fol. ghū, rev., second line). Anupādā-parinibbānatthātāya Bhagavato desanāya yāva-d-eva ariyamaggasampāpanattho desanā-hāro ti dassetuṃ Kesam ayaṃ dhammadeśanā ti pucchitvā Yoginaṃ ti āha. Catusaccakammaṭṭhānabhāvanāya yuttapayuttā ti yogino. Te hi imaṃ desanā-hāraṃ payojentī ti.

p. 10. (fol. ghū, obv., sixth line). Nava suttante ti suttageyyādi ke nava sutte.

p. 10. (fol. ghū, obv., last line but one). Yathā kiṃ bhava ti yena pakārena so vicayo pavatte-tabbo, taṃ pakārajātaṃ kiṃ bhava kiṃ disaṃ bhaveyyā ti attho. Yathā kiṃ bhaveyyā ti pī paṭho.

p. 14. (fol. ghau, rev., first line). Ayaṃ pañho anusandhiṃ pucchati ti anantaragā-thāyaṃ (S. N. v. 1036) sotānaṃ pariyuṭṭhānānusayappa-hānakiccena saddhiṃ sati paññā ca vuttā. Taṃ sutvā tappahāne paññā-satisu tiṭṭhantisu tāsāṃ sanissayena nā-marūpena bhavitabbaṃ. Tathā ca sativaṭṭaṃ vaṭṭati eva. Kattha nu kho imāsaṃ sanissayānaṃ paññā-satīnaṃ ase-sanirodho ti? Iminā adhippāyena ayaṃ pucchā katā ti āha: ayaṃ pañho | pa | dhātun ti.

p. 14. (f. ghau, rev., third l. fr. bott.). Avijjāvasesā ti dassanamaggena pahīnāvasesā avijjā ti attho. Ayaṃ ca sesa-saddo kāmacchando byāpādo māno

uddhaccan ti etthāpi yojetabbo. Yathā hi avijjā, evaṃ ete pi dhammā apāyagamaniyasabhāvā paṭhamamaggena pahiyanti evā ti. Avijjā niravasesā ti pi pāṭho. Etthāpi yathāvuttesu kāmacchandādipadesu pi niravasesasaddo yojetabbo. Sāvasesaṃ hi purimamaggadvayena kāmacchandādayo pahiyanti, itarehi pana niravasesan ti. Te-dhātuke imāni dasa saṃyojanāni ti ettha te-dhātuke ti saṃyojanānaṃ visayadassanaṃ, tattha hi tāni saṃyojanavasena pavattanti.

Idaṃ khaye-ñāṇan ti yena ñāṇena hetubhūtena 'khīṇā me jāti' ti attano jātiyā khīṇabhāvaṃ jānāti, idaṃ evaṃ paccavekkhaṇassa nimittabhūtaṃ arahattaphalañāṇaṃ khaye-ñāṇaṃ nāma. 'Nāparaṃ itthattāyā ti pajānāti' ti etthāpi yaṃ ti ānetabbaṃ. Yaṃ nāparaṃ itthattāyā ti pajānāti, idaṃ anuppāde-ñāṇan ti. Idhāpi pubbe vuttanayen' eva arahattaphalañāṇavasena attho yojetabbo. Atthasāliniyaṃ pana khaye-ñāṇaṃ kilesakkhayakare-ariyamagge-ñāṇan ti vuttaṃ (cf. Asl. p. 409). Anuppāde-ñāṇaṃ paṭisandhivasena anuppādabhūte taṃ taṃ magga-vajjhakilesānaṃ anuppādapariyosāne uppanne ariyaphale-ñāṇan ti vuttaṃ. Idha pana ubhayaṃ pi arahattañāṇavaseṇ' eva vibhattaṃ.

Sā pajānanaṭṭhena paññā ti yā pubbe sotānaṃ pi-dhānakiccā vuttā paññā, sā pajānanasabhāvena paññā, itarā pana yathādiṭṭhaṃ yathāgahitaṃ ārammaṇaṃ api-lāpanaṭṭhena ogāhanaṭṭhena sati ti. Evaṃ paññā c'eva sati cā ti padassa atthaṃ vivaritvā nāmarūpan ti padassa atthaṃ vivaranto tattha Ye pañcupādānakkhandhā, idaṃ nāmarūpan ti āha.

Yā imesu catūsu indriyesū ti imesu sati-ādīsu catūsu indriyesu nissaya-paccayatāya adhiṭṭhānabhūtesu taṃ saha-jātā eva yā saddaḥanā. Imehi catūhi indriyehi ti pi pāḷi. Tassā imehi catūhi indriyehi sampayuttā ti vacanaseso.

p. 15. (fol. *ghāḥ*, obv., fourth line). Idam pahānan ti vikkhambhanapahānasādhako sam-
ādhi pahānan ti vutto, pajahati etenā ti katvā. Padhā-
nan ti pi pāṭho, aggo ti attho.

p. 16. (fol. *ghāḥ*, obv., fourth line fr. bottom). Te (saṅkhārā) hi yāva bhāvanānibbatti, tāva ekarasena
saraṇato saṃkappetabbato ca sarasaṅkappā ti vuttā.

p. 16. (fol. *ṇā*, obv., second line). Na kevalaṃ catuttha-iddhipāde eva samādhi nānamū-
lako, atha kho sabbo pi ti dassetuṃ Sabbo samādhi
nānamūlako nānapubbaṅgamo nānānuparivattī ti
vuttaṃ. Yadi evaṃ, kasmā? So eva vimaṃsāsamādhi ti
vutto ti vimaṃsaṃ jeṭṭhakaṃ katvā pavattitattā ti vutto
vāyam attho. Tattha pubbabhāgapaññāya nānamūlako
adhigamapaññāya nānapubbaṅgamo, paccavekkhaṇapaññāya
nānānuparivattī. Atha vā pubbabhāgapaññāya nānamū-
lako upacārapaññāya nānapubbaṅgamo, appanāpaññāya
nānānuparivattī, upacārapaññāya vā nānamūlako appanā-
paññāya nānapubbaṅgamo abhiññāpaññāya nānānuparivattī
ti veditabbaṃ.

Yathā pure ti yathā samādhissa pubbenivāsānussati-
nānānuparivattibhāvena pure pubbe atitāsu jātisu asaṃ-
kheyyesu pi saṃvaṭṭavivaṭṭesu attano paresaṃ ca khandhaṃ
khandhapaṭibandhaṃ ca duppaṭivijjhaṃ nāma n'atthi,
tathā pacchā samādhissa anāgataṃ saññānuparivatti-
bhāvena anāgatāsu jātisu asaṃkheyyesu pi saṃvaṭṭavi-
vaṭṭesu attano paresaṃ ca khandhaṃ kandhupanibandhaṃ
ca duppaṭivijjhaṃ nāma n'atthi ti attho. Yathā pacchā
ti yathā samādhissa cetopariyaññānuparivattibhāvena anā-
gatesu sattasu divasesu parasattānaṃ cittaṃ duppaṭi-
vijjhaṃ nāma n'atthi, tathā pure atitesu sattasu divasesu
parasattānaṃ cittaṃ duppaṭivijjhaṃ nāma n'atthi ti attho.
Yathā divā ti yathā divasabhāge suriyālokena andhakā-
rassa vidhamitattā cakkhumantānaṃ sattānaṃ āpāthaga-
taṃ cakkhuviññeyyaṃ rūpaṃ suviññeyyaṃ, tathā rattin
ti tathā rattibhāge caturaṅgasamannāgate pi andhakāre
vattamāne samādhissa dibbacakkuññānuparivattitāya
duppaṭivijjhaṃ rūpāyatanam nāma n'atthi. Yathā ratti
tathā divā ti yathā ca rattiyaṃ tathā divā pi atisukhu-

mam kenaci tirohitam yañ ca atidüre, tam sabbam dupa-
 ãivijjham nāma n'atthi. Yathā ca rūpāyatane vuttam,
 tathā samādhissa dibbasotaññānuparivattitāya saddāya-
 tane ca netabbam. Ten'evāha: Iti vivaṭena cetasā ti ādi.

Sekhāsekhavipassanāpubbaṅgamapahānayogenā p.17. (fol. ā,
 ti sekhe aseke vipassanāpubbaṅgamapahānena ca puccha- ob.v., fifth
 nayogena pucchāvidhinā ti attho. line).

Bhagavato ca nepakkam ukkamsapāramipattam anāva- p.17. (fol. ā,
 raṇāññadassanena dipetabban ti anāvarapaññānam tāva ob.v., last
 kammadvārabhedehi vibhajitvā sekhāsekhapaṭipadam das- line).
 setup Bhagavato sabbam kāyakamman ti ādi vuttam.
 Tena sabbattha appaṭihataññadassanena Tathāgatassa
 sekhāsekhapaṭipattidesanā kosallam eva vibhāveti.

Tatr' idam opammasamsandanam: — Puriso viya sabba- p.18. (fol. ā,
 loko tāraṇarūpāni viya cha ārammaṇāni. Tassa purisassa rev., third
 tāraṇarūpānam dassanam viya lokassa cakkhuviññāññādili line from
 yathārahaṃ chaḷārammaṇajānanam. Tassa purisassa tāra- bottom).
 karūpāni passantassāpi 'ettakāni satāni ettakāni sahaṇāni'
 ti ādinā gaṇanasāṅketena ajānanam viya lokassa rūpādi-
 ārammaṇam, kathañci jānantassāpi aniccādi-lakkhaṇatta-
 yānavabodho ti. Sesam pākāṭam eva.

Dhammānam salakkhaṇe-ññānam ti rūpārūpadham- p.20. (fol. ā,
 mānam kakkhaḷaphusanādi-salakkhaṇe-ññānam. Tam pana ob.v., first
 yasmā sabbam neyyahetu-hetuphalabhedato duvidham eva line).
 hoti, tasmā dhammapaṭisambhidā atthapaṭisambhidā cā ti
 niddiṭṭham.

Atthakusalo ti paccayuppannesu atthesu kusalo. p.20. (fol. ā,
 Dhammakusalo ti paccayadhammesu kusalo. Pāli-attha- ob.v., last
 pāli-dhammā vā atthadhammā. Kalyāṇatākusalo ti line).
 yuttatākusalo, catunayakovido ti attho, desanā-yuttikusalo
 vā. Phalatākusalo ti khīṇāsavaphalakusalo. Āyakusalo
 ti ādisu āyo ti vaḍḍhi. Sā anattahānito atthupattito
 ca duvidhā. Apāyo ti avaḍḍhi. Sā pi atthahānito

anattihuppattito ca duvidhā. Upāyo hi sattānaṃ accāyike kicce vā bhaye vā uppanne tattha tikicchanasamattam thānupattikāraṇaṃ. Tassa kusalo ti attho. Khīṇāsavo hi sabbaso avijjāya pahinattā paññāvepullapatto etesu āyādisu kusalo ti. Evaṃ asekhassa kosallaṃ ekadesena vibhāvetvā puna anavasesato dassento Mahatā kosallena samannāgato¹ ti āha.

p.20. (fol. iu, rev., fourth line from bottom). Idāni yathāniddiṭṭhaṃ sekhāsekhapaṭipadaṃ nigamanto Imā dve cariyā ti ādim āha.

p.21. (fol. iū, obv., third line from bottom). Tattha āhacca vacanan ti Bhagavato thānakaraṇāni āhacca abhihantvā pavattavācanam, sammāsambuddhena sāmam desitasuttan ti attho. Anusandhivācanan ti sāvakabhāsitaṃ. Taṃ hi Bhagavato vacanam anusandhetvā pavattanato anusandhivācanan ti vuttan ti. Nītatthan ti yathārutavasena nātabbattham. Neyyatthan ti middhāretvā gaheṭabbattham. Saṃkilesabhāgiyan ti ādinam attho paṭṭhānavāraṇṇanāyam āvibhavissati (cf. p. 128 sqq.). Yasmā pana Bhagavato desanā soḷasavidhe sāsanaapaṭṭhāne ekaṃ bhāgaṃ abhajan ti nāma n'atthi, tasmā so pi nayo vicetabbabhāvena idha nikkhitto.

p.21. (fol. iū, rev., last line but one). Yasmā panāyam yuttigavesanā nāma na mahāpadesena vinā, tasmā yutti-hāraṃ vibhajanto tassa lakkhaṇam tāva upadisitum Cattāro mahāpadesā ti ādim āha. Tattha mahāpadesā ti mahā apadesā. Buddhādayo mahante apadisitvā vuttāni mahākāraṇāni ti attho. Atha vā mahāpadesā ti mahā-okāsā, mahantāni dhammassa paṭiṭṭhānāni ti vuttam hoti. Tatrāyam vacanattho. Apadissati ti apadeso. Buddho apadeso etassā ti buddhāpadeso. Esa nayo sesesu pi.

p.21. (fol. iū, obv., fifth line). Tāni padabyañjanāni ti kenaci ābhatasuttassa padāni byañjanāni ca. Atthapadāni c'eva byañjanapadāni

¹ sampannāgato.

cā ti attho. Saṃvaṇṇakena vā saṃvaṇṇanāvasena āhariyamānāni padabyañjanāni.

Tattha yasmā Bhagavato vacanaṃ ekagāthāmatṭaṃ pi saccavinimuttaṃ n'atthi, tasmā Sutte ti padassa atṭhaṃ dassetuṃ Catūsu ariyaśacesu ti vuttaṃ. Aṭṭhakathāyaṃ pana tīṇi piṭakāni Suttan ti vuttaṃ. Taṃ iminā Netti-vacanena aññadatthu saṃsandati c'eva sameti cā ti daṭṭhabbaṃ, yāva-d-eva anupādā-parinibbānatthā Bhagavato desanā.

p. 22. (fol. 14e, obv., third line from bottom).

Idāni yadatṭhaṃ idha cattāro mahāpadesā-ābhatā, taṃ dassetuṃ Catūhi mahāpadesū ti ādi vuttaṃ.

p. 22. (l. 14ai, obv., last line).

Idāni taṃ yuttiniddhāraṇaṃ dassetuṃ Pañhaṃ pucchitenā ti ādi āradḍhaṃ.

p. 22. (fol. 14ai, rev., fourth line).

Tattha icchanti tāya ārammaṇāni ti icchā, taṇhāyanatṭhena taṇhā, piḷājananato daruddhāraṇato ca visapiṭaṃ sallāṃ viyā ti sallāṃ, santāpanatṭhena dhūpāyanā, ākaḍḍhanatṭhena siṅghasotā saritā viyā ti saritā, allaṭṭhena vā saritā.

p. 24. (fol. 14au, rev., third line from bottom).

Saritāni sinehitāni ca somanassāni bhavanti jantuno ti (Dhp. v. 341 a)

hi vuttaṃ. Allāni c'eva siniddhāni cā ti ayaṃ h'ettha attho. Visattikā ti visatā ti visattikā, visaṭṭā ti visattikā, visālā ti visattikā, visakkati ti visattikā, visamvādikā ti visattikā, visampharati ti visattikā, visamulā ti visattikā, visaphalā ti visattikā, visaparibhogā ti visattikā, visatā vā pana sā taṇhā rūpe sadde gandhe rase phoṭṭhabbe dhamme kule gaṇe visatā vitthata ti visattikā. Sinehanavasena sineho, nānāgatisu kilamathuppādanena kilamatho, paliveṭhanatṭhena¹ latā viyā ti latā.

Latā ubbhijja tiṭṭhatī ti (Dhp. v. 340 b)

hi vuttaṃ. Maman ti maññanavasena maññanā, duragataṃ pi ākaḍḍhitvā bandhanatṭhena bandho, āsisanatṭhena āsā, ārammaṇarasam pātukāmatāvasena pipāsā, abhinandanatṭhena abhinandanā.

¹ °vedhanatṭhena; from icchanti to vuttaṃ cf. Asl. p. 363 sqq.

p. 26. (fol. ūāh, obv., fifth line). Yāvatikā nāṇassa bhūmi ti samvaṇṇantassa ācari-
yassa yaṃ nāṇaṃ paṭibhānaṃ, tassa yattako visayo.

p. 26. (fol. ūāh, rev., third line). Nimittānusāri ti saṅkhāranimittānusāri, tena ten'
evā ti niccādisu yaṃ yaṃ pahinaṃ, tena ten' eva nimittena.

p. 27. (fol. cā, obv., third line from bottom). Tattha yasmā idaṃ imassa padaṭṭhānaṃ idaṃ imassa
padaṭṭhānaṃ ti tesam tesam dhammānaṃ padaṭṭhānabhū-
tadhammavibhāvanalakkaṇaṃ padaṭṭhāno-hāro, tasmā pa-
vattiyā mūlabhūtaṃ avijjāṃ ādiṃ katvā sabhāvadhammā-
naṃ padaṭṭhānaṃ āsannakāraṇaṃ niddhārento avijjāya
sabhāvaṃ niddisati: sabbadhammayāthāva-asampañivedha-
lakkhaṇā avijjā ti. Tass' attho: — Sabbesaṃ dhammā-
naṃ aviparitasabhāro na sampañivijjhiyati etenā ti sabba-
dhammayāthāva-asampañivedho. So lakkhaṇaṃ etissā ti
sā tathā vuttā. Etena dhammasabhāvapaticchādanalakkaṇā
avijjā ti vuttaṃ hoti. Atha vā sammāpañivedho sampañi-
vedho, tassa paṭipakkho asampañivedho. Kattha pana so
sampañivedhassa paṭipakkho ti? āha: sabbaṃ | pa | lak-
khaṇā ti.

p. 32. (fol. cc, obv., fourth line from bottom). Tesu anulomato paṭiccasamuppādo yathādassito sarāga-
sadosa-samoha-saṃkilesapakkhena hātabbo ti vutto, paṭi-
lomato pana paṭiccasamuppādo Yo avijjāya tveva asesavi-
rāganirodhā ti ādinā pāliyaṃ vutto, taṃ sandhāya vitarāga-
vitadosa-vitamoha-ariyadhammeli hātabbo ti vuttaṃ.

p. 32. (fol. cc, obv., last line but one). Tattha kiccato ti paṭhavi-ādināṃ phassādinaṃ ca
rūpārūpadhammānaṃ sandhārakasaṅghaṭṭanādi-kiccato
tesam tesam vā paccayadhammānaṃ tan taṃ paccayup-
pannadhammassa paccayabhāvasaṅkhātakiccato, lakkha-
ṇato ti kakkhalaṃ phusaṇādi-sabhāvato, sāmāññato ti
ruppana-namanādito aniccatādito khandhāyatanādito ca,
cutupapātato ti saṅkhatadhammānaṃ bhaṅgato uppā-
dato ca, samānanirodhato samānuppādato cā ti attho.
Ettha ca saḥcaraṇaṃ samānaHetutā samānaphalatā samā-
nabhūmitā samānavisayatā samānārammaṇatā ti evam-ādayo
pi ca saddena saṃgahitā ti daṭṭhabbaṃ.

Nāmaso ti paṭhavi phasso khandhā dhātu Tisso Phusso ^{p. 33. (fol. ce, rev., last line but one).}
 ti¹ evam-ādināmaṁviseṣena nāmaṁ pavattati, ayaṁ sabhāva-
 nirutti nāma. Paṭhavi ti hi evam-ādikaṁ saddaṁ gahetvā
 tato paraṁ saṅketadvārena tadatthapaṭipatti tan taṁ
 aniyatanāmapaññattigahaṇavasen' eva hoti ti.

After having paraphrased the passage beginning with ^{p. 30. (fol. cau, obv., third line from bottom).}
 na ca paṭhaviṁ² nissāya, the Commentary adds: — Vut-
 taṁ h'etaṁ:

Namo te purisājañña namo te purisuttama
 yassa tenābhijānāma kiṁ tvaṁ nissāya jhāyati ti,
 thus pointing clearly to A. V, p. 325 sq., where this stanza
 occurs.

Evam yathānikkhiṭṭāya desanāya padaṭṭhānavasena ^{p. 41. (fol. cau, obv., last line but one).}
 atthaṁ niddhāretvā idāni taṁ sabhāga-visabhāgadhamma-
 vasena āvaṭṭetukāmo tassa bhūmiṁ dassetuṁ Ayuñjantā-
 naṁ vā sattānaṁ yoge yuñjantānaṁ vā ārambho³ ti ādim
 āha. Tass' attho: — Yoge bhāvanāyaṁ taṁ ayuñjantānaṁ
 vā sattānaṁ aparipakkañāpānaṁ vāsanābhāgena āyatīṁ
 pi jānanatthaṁ ayaṁ desanā ārambho³ yuñjantānaṁ vā
 paripakkañāpānaṁ ti.

Tatthā ti tasmīṁ yathāvutte samathe sati. ^{p. 42. (fol. cau, obv., third line fr. bottom).}

Evam vodānapakkaṁ nikkhipitvā tassa visabhāgadham- ^{p. 42. (fol. cau, rev., first line).}
 mavasena sabhāgavasena cāvattanaṁ dassetvā idāni sam-
 kilesapakkaṁ nikkhipitvā tassa visabhāgadhammavasena
 sabhāgavasena ca āvattanaṁ dassetuṁ Yathā pi mūle ti
 gātham āha.

Idāni na kevalaṁ niddhāriteh'eva visabhāga-sabhāga- ^{p. 43. (fol. cau, rev., last line but one).}
 dhammehi āvattanaṁ, atha kho pāli-āgatehi pi tehi

¹ Tissa and Phussa seem to have been favourite examples,
 cf. V. V. A. p. 349; Asl. p. 392.

² pathavi.

³ ārambho.

āvattanam āvatta-hāro ti dassanattham Sabbapāpassa akaraṇan ti gātham āha.

p. 44. (fol. cha, rev., fourth line from bottom). Atitena vā¹ Vipassinā bhagavatā yathādhigataṃ desita-bhāvaṃ sandhāya Atitassa maggassā ti vuttam². Vipassino hi ayaṃ bhagavato sammāsambuddhassa pātimokkhuḍde-sagāthā ti.

p. 44. (fol. chā, obv., first line). Imāni pāli-āgatadhammānaṃ³ sabhāga-visabhāgadham-māvattanavasena niddhāritāni cattāri saccāni puna pi pāli-āgatadhammānaṃ sabhāga-visabhāgadhammāvattanena āvatta-hāraṃ dassetuṃ Dhammo have rakkhati ti gātham āha.

p. 47. (fol. chā, rev., second line). Tikkhatā ti tikhiṇatā. Sā ca kho na satthakassa viya nisitakaraṇatā, atha kho indriyānaṃ paṭubhāvo ti dassetuṃ Adhimattatā ti āha. Nanu ca ariyamaggo attanā pahā-tabbakilese anavasesaṃ samuccchindatī ti atikhiṇo nāma n'atthi ti? Saccam etaṃ. Tathā pi no ca yathā diṭṭhi-pattassā ti vacanato saddhā-vimutti-diṭṭhippattānaṃ kile-sappahānaṃ pati atthi kāci visesamattā ti sakkā vattum. Ayaṃ pana viseso na idhādhippeto sabbupapattisamatikka-manassa adhippetattā. Yasmā pana ariyamaggena odhiso kilesā pahiyanti taṃ ca nesaṃ tathā pahānaṃ magga-dhammesu indriyānaṃ apāṭavapāṭavapāṭavatarapāṭavata-mabhāvena hoti ti yo vajirūpamadhammesu matthakappattānaṃ⁴ aggamaggadhammānaṃ paṭutamabhāvo, ayaṃ idha maggassa tikkhatā ti adhippetā. Ten' evāha: ayaṃ dhammo suciṇṇo sabbāhi upapattihi rakkhati ti.

p. 48. (fol. chī, rev., first line). So ti yo vāsanābhāgiyasuttasammapaṭiggāhako⁵ so.

p. 49. (fol. chī, rev., second line from bottom). Imāni cattāri suttāni ti imesaṃ suttānaṃ — vāsanā-bhāgiya-nibbedhabhāgiyānaṃ — vakkhamānānaṃ ca saṃkile-sabhāgiya-asekhabhāgiyānaṃ vasena cattāri suttāni.

¹ The other explanation of the words atitassa maggassa takes magga in the sense of ariyamagga, atthaṅgikamagga.

² Cf. Dh. p. 344. ³ āgatā° ⁴ mattaka° ⁵ sampapaṭi°

Yojetabbānī¹ ti etena vicaya-hāra-yutti-hāra²-vibhatti-hārassa parikkammatthānan ti dasseti.

p. 49. (fol. chī, obv., first line).

Evam vāsanābhāgiya-nibbedhabhāgiyabhāvehi dhamme ekādesena vibhajitvā idāni tesam kilesabhāgiya-asekhabhāgiyabhāvehi sādharāṇāsādhāraṇabhāvehi vibhajitum Tattha katame dhammā sādharāṇā ti ādi āradham.

p. 49. (fol. chī, obv., second line).

Sabbā sā vītarāgehi sādharāṇā ti lokiyasamāpatti — rūpāvacarā arūpāvacarā dibbavihāro brahmavihāro — paṭhamajhānasamāpattihi evam-ādīhi pariyāyehi sādharāṇā. Kusalā samāpatti pana iminā pariyāyena siyā āsādharāṇā. Imam pana dosam passantā keci Yam kiñci | pa | sabbā sā avītarāgehi sādharāṇā ti paṭhanti . . . Yathā micchattaniyatānaṃ niyatānaṃ ca sādharāṇā ti vuttam, evam sādharāṇā dhammā na sabbasattānaṃ sādharāṇatāya sādharāṇā. Kasmā? Yasmā aññamaññaṃ paramparaṃ sakamsakam visayaṃ nātivattanti, paṭiniyataṃ hi tesam pavattiṭṭhānaṃ, itarathā tathā vohāro eva na siyā ti adhippāyo . . .

p. 49. (fol. chī, rev., first line).

Evam nānāyehi dhammavibhattiṃ dassetvā idāni bhūmivibhattiṃ padaṭṭhānavibhattiṃ ca vibhajitvā dassetum Dassanabhūmi ti ādim āha.

p. 50. (fol. chu, obv., fourth line from bottom).

Atthanippattipaṭipālanā³ ti yāya icchitassa atthassa nibbattiṃ (sic!) paṭipāleti āgameti, yāya vā nippannaṃ

p. 53. (fol. che, rev., last line).

¹ The subject to yojayitabbā of the text, of course, is suttāni, and the sense must be: — They, i. e. these four Suttas, are to be set out methodically, that is to say, by the preparatory activity of the vicaya-, yutti-, and vibhatti-hāra, and according to phala, sila, and brahmācariya, and in this manner these (same) four Suttas are to be united.

² hārā. ³ All MSS. have nippatti (= skr. niṣṭatti), none has nibbatti (= skr. nirvṛtti). Both words have about the same meaning, but, since in Sinhalese MSS. nibbatti is always or nearly always written with bb, not with pp, as often occurs in Burmese MSS., I have preferred nippatti (in Childers s. v. nipphatti, which, however, is seldom

attham paṭipāleti rakkhati, ayaṃ abhinandanā nāma yathā-laddhassa atthassa kelāyanā nāmā ti attho. Taṃ atthanippattiṃ sattasaṅkhārasena vibhajitvā dassento Piyaṃ vā ñātin ti ādim āha. Tattha dhamman ti rūpādi-ālam-baṇadhammaṃ.

p. 54. (fol. chai, rev., fourth line fr. bottom). Yathā ca buddhānussatiyaṃ vuttan ti yathā buddhānussati-niddese¹ Iti pi, and so on.

p. 57. (fol. chau, obv., third line). Idaṃ vuttaṃ hoti: — Yā desanā-hārādayo viya assā-dādi-padatthavisesaniddhāraṇaṃ akatvā Bhagavato sābhā-vikadhammakathāya desanā. Yā tassā paññāpanā, ayaṃ paññatti-hāro. Yasmā pana sā Bhagavato tathā tathā veneyyasantāne yathādhippetam attham nikkhipati ti nikkhepo, tassa cāyaṃ hāro dukkhādi-saṅkhāte bhāge pakārehi ñāpeti, asaṅkarato vā ṭhapeti, tasmā nikkhepa-paññatti ti vutto.

p. 59. (fol. chaṃ, obv., third line). Āhaṭanāpaññatti ti nihaṇapaññatti. Āsāṭikānan ti gunmaṃ vaṇesu nīlamakkhikāhi ṭhapita-aṇḍakā āsāṭikā nāma. Ettha yassa uppannā tassa sattassa anayabyasana-hetutāya āsāṭikā viyā ti āsāṭikā kilesā. Tesam āsāṭikānaṃ abhinighātapaññatti samugghātapaññatti.

p. 62. (fol. chāh, rev., second line). Bhabbarūpo va dissati ti vippanajjhāsayo pi māyāya sāṭheyena ca paṭicchādita-sabhāvo bhabbajātikam viya attānaṃ dasseti.

p. 63. (fol. ja, rev., second line). Tāni yevā ti tāni asekhāyaṃ vimuttiyaṃ saddhādini. Ayaṃ indriyehi otaṇā ti asekhāya vimuttiyā niddhāritehi saddhādihī indriyehi saṃvaṇṇanāya otaṇā. Pañcindriyāni vijjā ti sammāsaṅkappo viya sammādiṭṭhiyā upakārakattā paññakkhandhe saddhādini cattāri indriyāni vijjāya upakārakattā saṃgaṇhanavasena vuttāni.

written with pph in MSS.) to nibbatti. The Commentary seems to fall out with neither. The meaning of paṭipālanā, according to the first explanation, is 'expectation', and, according to the second, 'guarding'.

¹ Cf. Mahāvastu I, p. 163, 11.

Dhammadhātusaṅgahitā ti aṭṭhārasa dhātūsu dham-
madhātusaṅgahitā. p. 64. (fol. ja,
rev., fifth
line).

Yadi pi pubbe vitarāgatā asekhāvimutti dassitā, tassā
pana paṭipattidassanattam Ayam aham asmī ti anānu-
passī ti dassanamaggo idha vutto ti imam attam dasse-
tum Ayam aham asmī ti anānupassī¹ ti² ādi vuttam. p. 64. (fol. ja,
rev., fourth
line from
bottom).

Atthi ti pi na upeti ti sassato attā ca loko cā ti
pi tanhādītthi-upāyena² na upeti na gaṇhāti. N'atthi ti
asassato ti. Atthi n'atthi ti ekaccam sassatam ekaccam
asassatan ti. Nev'atthi no n'atthi ti amarāvikkhepa-
vasena. p. 66. (fol. jā,
obv., second
line from
bottom).

No ca ārambhan³ ti na tāva ārambham³ sodheti
ñātum icchitassa atthassa apariyositattā. p. 70. (fol. jā,
rev., last
line).

Suddho ārambho³ ti ñātum icchitassa atthassa
pabodhitattā sodhito ārambho³ ti attho. Aññānapakkhan-
dānam dvelhakajātānam vā hutvā pucchanakāle pucchitā-
nam pucchāvisayo aviyaṇam mahāgahanam viya mahāduggam
viya ca andhakāram avibhūtam hoti. Yadā ca Bhagavatā
paṇḍitehi vā Bhagavato sāvakehi apade padam dassentehi
nijjaṇam niggumbam katvā pañhe vissajjite mahatā gan-
dhahatthinā abhibhavitvā obhaggapadālito gahanapadeso
viya vigatandhakāro vibhūto upatṭhahamāno visodhito
nāma hoti. p. 71. (fol. jā,
rev., last
line).

Saggam gameti ti saggagāminiyo. p. 73. (fol. ji,
obv., last
line).

Evam paṭikūlamanasikāram dassetvā puna tattha samma-
sanacāram pālivasen' eva dassetum Tenāha Bhagavā: —
Yā c'eva kho panā ti ādim āha. p. 75. (fol. ji,
obv., last
line).

Evam sacca-magga-rūpa-dhammavasena adhiṭṭhāna-hāram
dassetvā idāni avijjā-vijjādīnam pi vasena tam dassetum
Avijjā ti ekattatā ti ādi vuttam. p. 75. (fol. ji,
rev., first
line).

¹ °passati.

² upayena.

³ ārabbh°

p. 76. (fol. ju, rev., first line). Yathā nagaradvāre palighasaṅkhātāya laṃgiyā patitāya manussānaṃ nagarapaveso pacchijjati, evaṃ eva¹ yassa sakkāya nagare ayam patitā tassa nibbānasampāpakam ṇāṇagamanam pacchijjati ti avijjālaṃgi nāma hoti.

p. 76. (fol. ju, rev., second line from bottom). Aniccādīnaṃ vibhāvanavasena vebhabyā . . . uppathapaṭipanne sindhave vidhi-āropanattham patodo viya uppathe dhāvanakūṭacittam vidhi-āropanattham vijjhati ti patodo viyā ti patodo.

p. 77. (fol. je, obv., fourth line). Saraṇo samādhī ti akusalacittekaggatā, sabbo pi vā sāsavo samādhī. Araṇo samādhī ti sabbo kusalaḍḍhā-kato samādhī, lokuttaro eva vā. Savero samādhī ti paṭighacittesu ekaggatā. Avero samādhī ti mettācetovimutti. Anantaraduke pi es' eva nayo. Sāmisso samādhī ti lokiyasamādhī, so hi anatikantavattāṃmisa-lokāmisatāya sāmisso. Nirāmisso samādhī ti lokuttaro samādhī. Sasaṅkhārasamādhī ti dukkhā-paṭipado dandhābhīṇṇo sukhā-paṭipado ca dandhābhīṇṇo, so hi sasaṅkhārena sappayogena cittena paccanikadhamme kicchena kasirena niggahetvā adhigantabbo. Itaro asaṅkhārasamādhī. Ekam-sabbhāvito samādhī ti sukkhavipassakassa samādhī. Ubhayamsabbhāvito samādhī ti samathayānikassa samādhī. Ubhatobhāvitabhāvano samādhī (sic!) ti kāyasakkhino ubhatobhāgavimuttassa ca samādhī, so hi ubhayatobhāgehi ubhayatobhāvitabhāvano.

p. 77. (fol. je, rev., first line). Āgāḷhapāṭipadā ti kāmānaṃ orohanapaṭipatti, kāmāsukhānuyogo ti attho. Nijjhāmapāṭipadā ti kāmassa nijjhāpanavasena khedanavasena pavattā paṭipatti, attakilamathānuyogo ti attho. Akkhamā paṭipadā ti ādisu padhānakaraṇakāle sītādīni asahantassa paṭipadā. Tāni na khamati ti akkhamā, sahanatassa pana tāni khamati ti khamā, uppannaṃ kāmavitakkaṃ nādhivāseti ti ādinā nayena micchāvitakke sameti ti samā, manacchaṭṭhāni indriyāni dameti ti damā paṭipadā.

¹ evaṃ.

Idāni tāva ekattavemattatāvisaye niyojetvā dassetum p. 78. (fol. je, rev., second line from bottom).
Sutte vā veyyākaraṇe vā ti ādi vuttam.

Evam bāhiram hetu-paccayavibhāgam dassetvā idāni p. 79. (fol. jai, obv., last line).
ajjhattikam dassetum Ayaṃ hi saṃsāro ti ādi vuttam.
Tattha avijjā avijjāya hetū ti vutte Kiṃ ekasmiṃ cittup-
pāde anekā avijjā vijjantī ti āha: Purimikā avijjā pacchi-
mikāya avijjāya hetū ti. Tena ekasmiṃ kāle hetu-phalā-
nam samavadhānam n'atthi ti etam ev' attham samattheti.

Idāni yasmā kāraṇam parikkhāro ti vuttam, kāraṇa- p. 79. (fol. jai, rev., second line from bottom).
bhāvo ca phalāpekkhāya, tasmā kāraṇassa yo kāraṇabhāvo
yathā ca so hoti, yaṇ ca phalam yo ca tassa viseso, yo
ca kāraṇa-phalānam sambandho, taṃ sabbam vibhāvetum
Avūpacchedattho ti ādi vuttam . . . Yo phalabhūto aññassa
akāraṇam hutvā nirujjhati, so vūpacchinno nāma hoti,
yathā taṃ arahato cuticittam. Yo pana attano anurūpassa
phalassa hetu hutvā nirujjhati, so anupacchinno eva nāma
hoti. Hetu-phalasambandhassa vijjamānattā ti āha: Avū-
pacchedattho santati-attho ti.

Kasmā pan' ettha padaṭṭhāna-vevacanāni gahitāni? p. 81. (fol. jau, obv., first line).
Nanu padaṭṭhāna-vevacanā-hāre eva ayam attho vibhāvito
ti? Saccam etam. Idha pana padaṭṭhāna-vevacanagahaṇa-
bhāvanā-pahānānam adhiṭṭhānavisayadassanatthaṇ c'eva
tesam adhivacanavibhāgadassanatthaṇ ca. Evaṇ hi bhā-
vanā-pahānāni suviññeyyāni honti sukarāni ca paññāpetum.

Evam suparikkammakatāya bhūmiyā nānāvapaṇṇāni mutta- p. 85. (fol. jam, obv., third line from bottom).
pupphāni pakiranto viya susikkhitasippācariyavicāritesu
surattasuvapaṇṇālāṅkāresu nānāvidharaṃsijālamujjalāni vivi-
dhāni maṇiratanāni bandhanto viya mahāpaṭhavim pari-
vattitvā pappāṭakojaṃ khādāpento viya yojanikamadhu-
gaṇḍam pīlitvā sumadhurasam pāyento viya ca āyasmā
Mahākaccāno nānāsuttapadese udāharanto soḷasa hāre
vibhajitvā idāni te ekasmiṃ yeva sutte yojetvā dassento
hārasampātavāram ārabhi, ārabhanto ca yāyam niddesavāre.

p. 85. (fol. jāl, obv., third line). Tesu saññāvipallāso sabbam uda ko? Aniccādikassa visayassa micchāvasena upaṭṭhitākāragahaṇamattam migapota-kānam tiṇapurisakesu puriso ti uppannasaññā viya. Cittavipallāso tato balavataro, amapi-ādike visaye mapi-ādi-ākārena upaṭṭhahanto tathā sannipāṇam viya niccā-dito sannipāṇamattam. Diṭṭhivipallāso pana sabbabala-vataro: yaṃ yaṃ ārammaṇam yathā yathā upaṭṭhāti, tathā tathā naṃ sassatūdivasena 'idam eva saccam mogham aññaṃ' ti abhinivisanto pavattati. Tattha saññāvipallāso cittavipallāsassa kāraṇam, cittavipallāso diṭṭhivipallāsassa kāraṇam hoti.

p. 86. (fol. jāh, rev., second line). Puna mūlakāraṇavasena vipallāse vibhajitvā dassetum Dve dhammā cittassa saṃkilesā ti ādim āha.

p. 87. (fol. jhi, obv., third line). . . . idāni vicaya-hārasampātam dassento yasmā desanā-hārapadatthavicayo vicaya-hāro, tasmā desanā-hāre vipallā-sahetubhāvena middhāritāya taṇhāya kusala-di-vibhāgapavica-yamukhena vicaya-hārasampātam dassetum Tattha taṇhā duvidhā ti ādi āradham.

p. 87. (fol. jhu, obv., first line). Tattha so ti adhigatacatutthajhāno yogī, tatthā ti tasmim catutthajhāne adhiṭṭhānabhūte.

p. 88. (fol. jhu, obv., last line). Santato manasikarotī ti aṅgasantatāya pi āramma-ṇasantatāya pi santā ti manasikaroti. Yato yato hi ārup-samāpattim santato manasikaroti, tato tato rūpāvacara-jhānam avūpasantam hutvā upaṭṭhāti, ten' evāha: Tassa uparimam | pa | saṇṭhahati.

p. 88. (fol. jhū, obv., fourth line). Ettāvata paññāvimutti ti vuttassa arahattaphalassa samādhimukhena pubbabhāgapatipadam dassetvā idāni arahattaphalasamādhim dassetum So samādhī ti ādi vuttam . . . Pubbe vuttassa ariyamaggasamādhissa phala-bhūto samādhī pañcavidhena veditabbo, idāni vuccamānehi pañcahi paccakkhaṇañāṇehi attano paccavekkhitabbākāra-saṅkhātena pañcavidhena veditabbo.

Appaṇasāsavasamādhī viya sasamkhārena sappayoge-
na paccanikadhamme niggayha kilese vāretvā anadhiga-
tattā na sasamkhāraniggayha-vārivāvaṭo ti.

p.89.(fol.jhū,
rev., second
line).

Evam arahattaphalasamādhim vibhāgena dassetvā idāni
tassa pubbabhāgapatiṭpadam samādhivibhāgena dassetum
So samādhī ti vuttam. Tattha so samādhī ti yo so ara-
hattaphalasamādhissa pubbabhāgapatiṭpadāyaṃ vutto rūpā-
vacaracatutthajhānasamādhī.

p.89.(fol.jhū,
rev., last
line but
one).

Idāni taṃ samādhim ārammaṇavasena vibhajitvā dasse-
tum Dasa kasiṇāyatanāni ti ādi vuttam.

p.89.(fol.jhe,
obv., third
line from
bottom).

Yena yenākārenā ti anabhijjhādisu paccuppannasukha-
tādisu ca ākāresu yena yena ākārena vutto . . .

p.89.(fol.jhe,
rev., fourth
line).

So ariyamaggādhigamāya yuttapayutto yogī kālena
samatham samāpajjanavasena kālena vipassanaṃ samma-
sanavasena vaḍḍhayamāno animittavimokkhamukhādi-saṅ-
khātā tisso anupassanā brūheti . . . Tisso anupassanā-
uparūparivisesaṃ pāpento silakkhandho samādhikkhandho
paññakkhandho ti ete tayo khandhe vaḍḍheti, yasmā pana
tīhi khandhehi ariyo atthaṅgiko maggo saṅgahito, tasmā
tayo khandhe bhāvayanto ariyaṃ atthaṅgikaṃ maggaṃ
bhāvayati ti vuttam.

p.89.(fol.jhe,
rev., last
line but
one).

Idāni yesaṃ puggalānaṃ yattha-sikkhantānaṃ visesato
niyyānamukhāni yesaṃ ca kilesānaṃ paṭipakkhabhūtāni
tīpi vimokkhamukhāni tehi saddhim tāni dassetum Rāga-
carito ti vuttam. Tattha animittavimokkhamukhenā
ti aniccānupassanāya, sā hi niccanimittādisamugghātanena
animitto rāgādinam samucchedavimuttiyā vimokkho ti
laddhanāmassa ariyamaggassa mukhabhāvato animittavi-
mokkhamukhaṃ ti vuccati. Adhicittasikkhāyā ti sam-
ādhismiṃ.

p. 90. (fol.
jhaī, obv.,
second line).

Paññādhikassa santatisamūhakeccārammaṇādi-ghanavi-
nibbhogena saṅkhāresu atthasuññatā pākāṭā hoti ti visesato

p. 90. (fol.
jhaī, obv.,
last line but
one).

anattānupassanā paññā padhānā ti āha: Suññatavimokkhamukhaṃ paññakkhandho ti. Tathā saṅkhārānaṃ sarasapabhaṅgutāya ittarakhaṇattā uppannānaṃ tattha tattli' eva bhijjanaṃ sammāsamaḥitass' eva pākaṭaṃ hoti ti visesato aniccānupassanā [samādhippadhānā ti āha: Animitta | pa | samādhikkhandho ti. Tathā sīlesu paripūra-kārino khantibahulassa uppannaṃ dukkhaṃ aratīṃ ca abhi-bhuyya viharato saṅkhārānaṃ dukkhatā vibhūtā hoti ti dukkhānupassanā silappadhānā ti āha: Appaṇihita | pa | silakkhandho ti.

p. 91. (fol. jhai, rev., fourth line). Puna tiṇṇaṃ khandhānaṃ samatha-vipassanābhāvaṃ dassetuṃ Silakkhandho cā ti ādi vuttaṃ.

p. 91. (fol. jho, obv., second line). Ariyamaggo hi khippaṃ sakiṃ ekacittakkhaṇe' eva catūsu saccesu attanā adhigantabbāṃ adhigacchatī ti na tassa lokiyasamāpattiyā viya vasībhāvanā kiccaṃ atthī ti khippādhigamo ca hoti. Pajalhitabbāni accantavimuttivasena pajahanato vimuttādhigamo ca. Lokiyehi mahantānaṃ silakkhandhādīnaṃ adhigamanabhāvato mahādhigamo ca, tesāṃ yeva vipulaphalānaṃ adhigamanato vipulādhigamo ca, attanā katābbassa kassaci anavasesato anavasesādhigamo ca hoti ti.

p. 91. (fol. jho, obv., fourth line from bottom). Iti mahāthero Tasmā rakkhita-cittassā ti gāthāya-vasena arahattaphalavimuttimukhena vicaya-hārasampātāṃ niddisanto desanākusalatāya anekehi suttapadesehi tassā pubba-bhāga-paṭipadāya bhāvanāvīsesānaṃ bhāvanānisamsānaṃ ca vibhajanavasena nānappakārato vicaya-hāraṃ dassetvā idāni dasannaṃ Tathāgatabalānaṃ vasena taṃ dassetuṃ Tattha yo deseti ti ādim āha.

p. 92. (fol. jhau, obv., last line). Sace pi bhavantaragataṃ ariyasāvakaṃ attano ariyasāvakabhāvaṃ ajānantaṃ pi koci evaṃ vadeyya: idaṃ kunthakippillikaṃ¹ jīvītā voropetvā sakalacakkavālagabbhe cakkavatti rajjaṃ paṭipajjāhī ti, n'eva so naṃ jīvītā

¹ kuntakippili²

voropeyya, athāpi evaṃ vadeyyum: sace imaṃ na ghātissasi, sisan te chindissāmā ti, sisam evassa chindeyyum, n'eva so taṃ ghāteyya.

Kutūhalamaṅgalena suddhiṃ pacceyyā ti iminā idam bhavissati ti evaṃ pavattattā kutūhalasaṅkhātena diṭṭha-suta-mutamaṅgalena attano suddhivodānam saddaheyya.

p. 93. (fol. jham, obv., third line from bottom).

Nanu ca yathā itthiliṅgaṃ evaṃ purisaliṅgaṃ pi Brahmaloḥe n'atthi, tasmā puriso Mahābrahmā siyā ti na vattaḅbaṃ siyā? No na vattaḅbaṃ. Kasmā? Idha purissassa tattha nibbattanato. Itthiyo hi idha jhānaṃ bhāvetvā kālamkatvā Brahmāpārisajjānaṃ saḥabyataṃ upapajanti, na Mahābrahmānaṃ. Puriso pana tattha na uppajjati ti na vattaḅbo. Samāne pi tattha ubhayaliṅgābhāve purisaṇṭhānā'va tattha Brahmāno na itthisaṇṭhānā. Tasmā suvuttam etaṃ.

p. 93. (fol. jham, rev., second line).

Thānaso ti taṃ khaṇe eva āvajjanasamanantaraṃ, anodhiso ti odhi-abhāvato, kiñci anavasesetvā ti attho.

p. 94. (fol. ā, obv., fourth line).

Tattha-tattha-gāmini ti tattha tatth' eva nibbāne gāmini. Nibbānassa gamanasilā ti attho. Puna tattha-tattha-gāmini sabbatthagāmininaṃ paṭipadānaṃ vibhāgaṃ dassetaṃ Tayo rāsi ti ādi vuttaṃ.

p. 96. (fol. ā, rev., last line but one).

Yathā ca idam nāṇaṃ cakkhūdhātu-ādibhedena upādinnakasaṅkhārālokassa vasena anekadhātu-nānādhātulokaṃ pajānāti, evaṃ anupadinnakasaṅkhārālokassa pi vasena taṃ pajānāti. Paccekabuddhā hi dve ca aggaśāvakā upādinnakasaṅkhārālokassa' eva nānattaṃ jānanti, taṃ pi ekadesen' eva na nippadesato, anupādinnakasaṅkhārālokassa pana nānattaṃ na jānanti. Bhagavā pana imāya nāma dhātuyā ussannāya imassa rukkhassa khandho seto hoti, imassa kālo, imassa maṭṭho, imassa bahalo, imassa tanu taco, imāya nāma dhātuyā ussannāya imassa rukkhassa puttāṃ vaṇṇasaṇṭhānādi-vasena evarūpaṃ nāma

p. 97. (fol. ā, obv., last line but one).

Taṃ Bhagavā na ovaḍaṭṭi ti taṃ vipākāvaraṇena ^{p. 99. (fol. 11i, rev., fourth line).} nivutaṃ puggalaṃ Bhagavā saccaṭṭivedhaṃ purakkhatvā¹ na ovaḍaṭṭi, vāsanatthaṃ pana tādisānaṃ pi dhammaṃ deseti eva Ajātasattu-ādiṇaṃ² viya.

Evam kilesantarāyamissakaṃ kammantarāyaṃ dassetvā ^{p. 99. (fol. 11i, rev., last line but one).} idāni amissakaṃ kammantarāyaṃ dassetuṃ Imassa ca puggalassā ti ādi vuttaṃ.

Sabbesaṃ ti imasmiṃ phalaṇiddese³ vuttānaṃ sabbe- ^{p. 99. (fol. 11i, rev., last line).} saṃ kammānaṃ.

Anantaraphalaṇiddese vuttakammasamādhānapaden' eva ^{p. 99. (fol. 11u, obv., fourth line from bottom).} jhānādiṃ saṃgaḥetvā dassetuṃ Tathā samādhinnānaṃ kammānaṃ ti ādi vuttaṃ . . . Tattha tathā samādhinnānaṃ ti sukkaṃ sukkavipākaṃ paccuppannasukhaṃ āyatīṃ sukhavipākaṃ ti evaṃ-āḍipakārehi samādhinnesu kammesu saṃkilesaṃ ti paṭipakkhadhammavasena kiliṭṭhabhāvo . . . Evam saṃkilissati ti ādiṣu ayam attho: — Iminā ākāreṇa jhānādi-saṃkilissati vogaḍaṭṭi vutṭhaḥaṭṭi ti jānanañāṇaṃ Bhagavato anāvaraṇaṇāṇaṃ, na tassa āvaraṇaṃ atthi ti.

Ekādasā ti rūpi rūpāni passaṭṭi ti ādinā aṭṭhannaṃ ^{p. 100. (fol. 11u, rev., second line).} tiṇṇaṃ ca suññata-vimokkhādiṇaṃ vasena vuttaṃ. Aṭṭhā ti tesu ṭhaṭṭetvā lokuttare vimokkhe aṭṭha. Sattā ti tesu eva nirodhasamāpattiṃ ṭhaṭṭetvā satta. Tayo ti suttanta-pariyāyena suññata-vimokkhādayo tayo. Dve ti abhi-dhammapariyāyena animitta-vimokkhassāsambhavato avasesā dve ettha ca paṭipāṭiyā satta appitappitakkhaṇe vikkham-bhanavasena paccanikadhammehi vimuccanato ārammaṇe adhimuccanato ca vimokkho. Nirodhasamāpatti pana

¹ purikkhitvā.

² Cf. Vin. II, p. 188 sqq.; as to Sunakkhatta, see M. I, p. 68 sq.; II, p. 252 sqq.; as to Puṇṇa (Koliyaputta), called govatika, and Acela, i. e. Seniya, called kukkuravatika, see M. I, p. 387 sqq.; as to Aṅgulimāla, see M. II, p. 97 sqq.

³ bala°

sabbaso saññāvedayitehi vimuttattā apagama-vimokkho nāma. Lokuttarā ca tan taṃ maggavajjhakilesehi samuccheda-vasena vimuttattā vimokkho ti ayaṃ viseso veditabbo.

p. 100. (fol.
nū, obv.,
second
line).

Kukkuṭaṃ vuccati ajaññā jigucchana mukhena tappara-matā. Kukkuṭajhāyī ti puggalādhiṭṭhānena jhānāni vuttāni. Dve paṭhama-dutiya jhānāni ti vuttaṃ hoti. Yo paṭhamam dūtiyaṃ vā jhānaṃ nibbattetvā alam ettāvatā ti saṃkocaṃ āpajjati uttari na vāyamati, tassa tāni jhānāni cattāri pi kukkuṭajhānāni ti vuccanti. Taṃ samaṅgino ca kukkuṭajhāyī. Tesu purimāni dve āsannabalava-paccattikattā visesabhāgiyatābhāvato ca saṃkilesabhāvena vuttāni, itarāni pana visesabhāgiyatābhāve pi manda-paccatthikattā vodānabhāvena vuttāni ti datṭhabbaṃ.

p. 100. (fol.
nū, obv.,
fifth line).

Visesabhāgiyo samādhī ti paguṇehi paṭhamajhānā-dīhi vuṭṭhitassa saññāmanasikārānaṃ dūtiya jhānādi-pakkhandanaṃ paguṇavodānaṃ bhavaṅgavūṭṭhānaṃ ca vuṭṭhānaṃ ti vuttaṃ. Heṭṭhimam heṭṭhimam hi paguṇajhānaṃ uparimassa uparimassa padaṭṭhānaṃ hoti, tasmā vodānaṃ vuṭṭhānaṃ ti vuttaṃ.

p. 100. (fol.
nū, obv.,
last line
but one).

Tass' eva samādhissā ti tassa antaraphalaniddese jhānādi-pariyāyehi vuttasamādhissa. Parivārito ti parikkhāro (sic!).

p. 101. (fol.
īe, obv.,
first line).

Tattha . . . imāya mudumajjhaticckhabhedāya anusā-saniyā, evaṃ-dhātuko ti hīnādivasena evaṃ ajjhāsayo, evaṃ-adhimuttiko ayaṃ c'assa āsayo ti imassa pugga-lassa ayaṃ sassatucchadapakāro yathābhūtañāṇānuloma-khantipakāro vā āsayo. Idaṃ hi catubbidhaṃ āsayan ti: — Ettha sattā vāsanti ti āsayo ti vuccati, imaṃ pana Bhagavā sattānaṃ āsayam jānanto tesam diṭṭhigatānaṃ vipassanā-ñāṇakammaṃ kataññāṇānaṃ ca appavattikkhaṇe pi jānāti eva. Vuttaṃ pi c'etaṃ: —

Kāmaṃ sevantaṃ yeva jānāti. Ayaṃ puggalo kāmagaruko kāmāsayo kāmādhimutto ti kāmaṃ sevantaṃ yeva jānāti. Ayaṃ puggalo nekkhamagaruko nekkhamāsayo nekkhamādh-

mutto ti nekkhamam sevantam yeva jānāti. Byūpādam abyūpādam thīnamiddham ālokasaññaṃ sevantam yeva jānāti . . . Ayaṃ puggalo thīnamiddhagaruko thīnamiddhāsayo thīnamiddhādhimutto ti.

Nihato Māro bodhimūle ti nihato samucchinno ki-
 lesamāro bodhirukkhamūle . . . Yasmā pana yadā ara-
 hattamaggena savāsanā sabbe āsavā khepitā, tadā Bhaga-
 vatā sabbaññutaññaṃ adhigatam nāma, tasmā yaṃ
 sabbaññutappattā ti ādi vuttam. Ayan tāv' ettha ācari-
 yānaṃ samānattakathā. Paravādi panāha: dasabalaññaṃ
 nāma pāti-ekkaṃ n'atthi, yasmā sabbaññutā pattā viditā
 sabbadhammā ti vuttam, tasmā sabbaññutaññass' evāyaṃ
 pabhedo ti. Tam na tathā daṭṭhabbam. Aññaṃ eva hi
 dasabalaññaṃ, aññaṃ sabbaññutaññaṃ. Dasabalaññaṃ
 hi sakasakakiccam eva jānāti, sabbaññutaññaṃ tam pi
 tato avasesam pi jānāti. Dasabalaññesu hi paṭhamam
 kāraṇākāraṇam eva jānāti, dutiyam kamma-paricchedam
 eva, tatiyam dhātunānāttakāraṇam eva, catuttham ajjhā-
 sayādhimuttim eva, pañcamam kammavipākantaram eva,
 chaṭṭham jhānādihi saddhiṃ tesam saṃkilesādim eva,
 sattamam indriyānaṃ tikkhamudubhāvam eva, aṭṭhamam
 pubbenivutṭhakhandhasantatim eva, navamam sattānaṃ
 cutupapātam eva, dasamam saccaparicchedakam eva.
 Sabbaññutaññaṃ pana etehi jānitabbaṃ ca tato uttariṃ
 ca pajānāti. Etesam pana kiccaṃ sabbam na karoti, tam
 hi jhānaṃ hutvā appetum na sakkoti, iddhi hutvā vikubbi-
 tum na sakkoti, maggo hutvā kilese khepetum na sakkoti.
 Api ca paravādi evaṃ pucchitabbo: — Dasabalaññaṃ
 etaṃ savitakka-savicāraṃ avitakka-avicāramattaṃ avitak-
 ka-avicāraṃ kāmāvacaraṃ rūpāvacaraṃ arūpāvacaraṃ
 lokiyaṃ lokuttaraṃ ti? Jānanto paṭipāṭiyā satta savitakka-
 savicārāni ti vakkhati, tato parāni dve avitakka-avicārāni
 ti. Āsavakkhayaññaṃ siyā savitakkasavicāraṃ siyā avi-
 takka-vicāramattaṃ siyā avitakkāvicāraṃ ti? Tathā paṭi-
 pāṭiyā satta kāmāvacarāni, tato dve rūpāvacarāni, avasāne
 ekaṃ lokuttaraṃ ti vakkhati. Sabbaññutaññaṃ pana

p. 103. (fol.
 11au, obv.,
 first line).

savitakka-savicāram eva kāmāvacaram eva lokiyaṃ evā ti
niṭṭham ettha gantabbaṃ.

p. 105. (fol. Bhagavā sati-ārakkhena cetasā samannāgato, sabbā
ī.āb, obv., duggatiyo jahati ti attho, suttamhi vuttam: satiyā cittaṃ
second line). rakkhitabban ti desanānusandhidassanaṃ¹.

p. 108. (fol. Paṭipakkhenā ti Arakkhitena cittenā ti gāthāya
ī.āb, rev., (cf. p. 85) paṭipakkhenā ti adhippāyo, atha vā vibhatti-hāre
last line but one). niddiṭṭhassa akusalapakkhassa paṭipakkhenā ti attho.

p. 108. (fol. Tattha yaṃ saccāgamanān ti yaṃ saccato aviparīta-
obv., last visayassa āgamaṇaṃ adhigamaṃ ti attho. Yaṃ paccāgamaṇaṃ
line but one). ti pi pāṭho. Tassa yaṃ paṭipāṭivisayassa āgamaṇaṃ, taṃ
one). taṃ visayādhigamaṃ ti attho.

p. 110. (fol. Kāmasukhallikānuyogaṃ ti kāmasukhassa alliya-
ṭau, obv., napayogaṃ kāmesu pāṭabyatam.
fourth line).

p. 110. (fol. Ugghātanigghātan ti uccāvacabhāvaṃ.
ṭau, rev.,
fifth line).

p. 110. (f. ṭau, Roganigghātaṇaṃ ti rogadhūpasamaṇaṃ.
rev., fourth l.
fr. bottom).

p. 111. (fol. Ayam vuccati visativatthukā sakkāyaditthi ti
ṭam, obv., ayam pañcasu upādānakkhandhesu ek'ekasmiṃ catunnaṃ
fourth line). catunnaṃ gāhānaṃ vasena visativatthukā sati vijjamaṇe
khandhapañcakasaṅkhāte kāye sati vā vijjamaṇā tattha
ditthi ti sakkāyaditthi.

p. 111. (fol. Lokuttarasammāditthi ti paṭhamamagge sammā-
ṭam, obv., ditthi. Anvāyikā ti sammāditthiyā anugāmino. Yadā
fifth line). sammāditthi sakkāyaditthiyā pajāhanavasena pavattā, tadā
tassā anugunabhāvena pavattamaṇakā ti attho.

¹ I was unable to trace the Sutta in which these words occur. Does this Sutta begin with Sati-ārakkhena cetasā?

Tattha ime vuccanti ucchedavādino ti ime rū-
pādike pañcakkhandhe attato upagacchantā rūpādinam
aniccabhāvato ucchiṇṇati attā vinassati parammarapā ti
evam abhinivisanato ucchedavādino ti vuccanti. Ime
vuccanti sassatavādino ti ime rūpavantam vā attānan
ti ādinā rūpādivinimutto attā añño koci vibhatto ti upa-
gacchantā so nicco dhuvo sassato ti abhinivisanato sassa-
tavādino ti vuccanti.

p. 111. (fol.
tam, obv.,
last line).

Vitthārato dvāsaṭṭhi diṭṭhigatāni ti uccheda-sassa-
tadassanam vitthārena Brahmajāle āgatāni dvāsaṭṭhi diṭṭhi-
gatāni (cf. D. I, p. 12 sqq.).¹

p. 112. (fol.
tam, rev.,
fourth line).

Tecattālisaṃ bodhipakkhiyā dhammā ti anicca-
saññā dukkhasaññā anattasaññā pahānasaññā virāgasaññā
nirodhasaññā, cattāro satipaṭṭhānā | pa² | ariyo aṭṭhaṅgiko
maggo ti ete tecattālisaṃ bodhipakkhiyā dhammā. Evam
vipassanāvasena paṭipakkham dassetvā puna samathavasena
dassetum Aṭṭha vimokkhā dasa ca kaṣiṇāyatanāni ti vuttam.

p. 112. (fol.
tam, rev.,
fifth line).

Anādi anidhanappavattan ti purimāya koṭiyā abhā-
vato anādi, asati paṭipakkhādhigame santānavasena anu-
pacchedena pavattanato anidhanappavattam.

p. 112. (fol.
tam, rev.,
last line but
one).

Tattha diṭṭhivicarito ti ādinā vodānapakkham dasseti.

p. 112. (f. tāh,
obv., third l.
fr. bottom).

Catukkamaggaṃ ti paṭipadā-catukkam, paṭipadā hi
maggo ti. Atha vā catukkamaggaṃ ti nandiyāvattassa
catuddisāsamkhātam maggaṃ, tā pana catasso disālocana-
naye āgamissanti. Kim attham puna catukkamaggaṃ

p. 113. (fol.
tāh, rev.,
fourth line
from
bottom).

¹ For a summary of these sixty-two heresies, see S. B. E. vol. XXXVI, p. XXIII sqq.

² These are the four Sammappadhānas, the four Iddhi-pādas, the five Indriyas, the five Balas, the seven Bojjhaṅgas. — The usual number, however, is thirty-seven (cf. The Dharmasamgraha, Anecd. Oxon., p. 9; 44), viz. the above named save the six Saññās.

paññapenti ti āha: abudhajanasevitāyā ti ādi . . . ratta-
vāsiniyā ti rattesu rāgābhībhūtesu vasati ti rattavāsini
. . . āvattanatthan¹ ti samucchindanattham.

p. 113. (fol. 13a, rev., last line). Ayam vuccati nandiyāvatta-nayassa (sic!) bhūmī ti
ayam taṇhā-vijjānam vasena saṃkilesapakkhe dvidisā,
samatha-vipassanānam vasena vodānapakkhe pi dvidisā
catusaccayojanā nandiyāvattassa nayassa samuṭṭhānatāya
bhūmī ti.

p. 113. (fol. 13a, obv., first line). Evam nandiyāvattassa nayassa bhūmiṃ niddisitvā idāni
tassa disābhūtaḍḍhamme niddisantaṃ yasmā c'assa disā-
bhūtaḍḍhammesu vuttesu disālocana-nayo vutto yeva hoti,
tasmā Veyyākaraṇesu hi ye kusalākusalā ti disālocana-
lakkhaṇaṃ ekadesena paccāmasitvā 'Te duvidhena upa-
rikkhitabbā ti ādi āraddham. Tattha te ti disābhūta-
dhammā. Duvidhenā ti ime saṃkilesadhammā ime
vodānadhammā ti . . . Taṃ dasseti lokavaṭṭānusārī ca lo-
kavivaṭṭānusārī cā ti. Tass' attho: — Loko eva vaṭṭam
lokavaṭṭam, lokavaṭṭabhāvena anusarati pavattati ti loka-
vaṭṭānusārī, saṃkilesadhammo ti attho. Lokassa lokato vā
vivaṭṭam nibbānam, taṃ anusarati² anulomanavasena
gacchatī ti lokavivaṭṭānusārī, vodānadhammo ti attho.

p. 114. (fol. 13a, rev., third line fr. bottom). Idāni dasavatthukaṃ kilesapuñjaṃ taṇhāvijjāvasena dve
koṭṭhāse karonto Yo ca kabalikāro-āhāro ti ādim āha.

p. 116. (fol. 13b, obv., second line). Yasmā pana kilesā kusalappavattiṃ nivāretvā cittaṃ
pariyādāya tiṭṭhantā maggena asamucchinnā eva vā āsa-
vānaṃ uppattihetu honti, tasmā anusayato vā pariyuṭṭhā-
nato vā ti vuttam.

p. 116. (fol. 13b, rev., fifth line). Nandūpasecanenā ti lobhasahagatassa sampayuttānaṃ
ti saha-jātakotiyaṃ itarassa upanissayakotiyaṃ upasecanan ti
nandūpasecanam, tena nandūpasecanena. Kena pana taṃ
nandūpasecanan ti āha: rāgasallena nandūpasecanena

¹ otthanan.

² anussarati.

viññāpenā ti. Tattha rāgasallenā ti rāgasallena hetu-
bhūtena nandūpasecanena viññāpenā ti itthambhūtalak-
khaṇe karaṇavacanam.

Idāni āhārādayo-nayānam saṃkilesapakkhe disābhāvena p. 117. (fol.
vavatthapetum Ima catasso disā ti ādi āraddham. ^{thī, obv.,}
^{third line}
^{fr. bottom).}

Tass' attho: — Iti evaṃ vuttapakārā sabbe āhārādayo p. 119. (fol.
lokasaṃkhātavaṭṭānūsārino dhammā te-lokadhātutavaṭṭato¹ ^{thī, rev.,}
niyyanti niccānupassanādihi tihi vimokkhamukhehi ti. ^{last line but}
^{one).}

Tattha dibba-brahma-ariya-āneñjavihāro ti cattāro vi- p. 119. (fol.
hārā, mānappahāna-ālayasamugghāta-avijjāpahāna-bhavū- ^{thū, obv.,}
pasamā cattāro acchariyā abbhutadhammā, saccādhittā- ^{first line).}
nādinī cattāri adhiṭṭhānāni, chandasamādhibhāvanādayo
catasso samādhibhāvanā, indriyasamvaro tapasaṃkhāto
puññadhammo bojjhaṅgabhāvanā sabbūpadhipaṭinissagga-
saṃkhātam nibbānaṃ ca cattāro sukhabhāgiyā dhammā ti
veditabbam.

Idāni paṭipadādayo vodānapakkhe disābhāvena vavattha- p. 121. (fol.
petum Tattha imā catasso disā ti ādi vuttam. ^{thū, obv.,}
^{second line).}

Puna paṭhamā paṭipadā ti ādi paṭipadā-catukkādīsu p. 122. (fol.
yena yassa puggalassa vodānam tam vibhajitvā dassetum ^{thū, obv.,}
āraddham. ^{third line).}

Yadi pi tisu vimokkhamukhesu idaṃ nāma vimokkha- p. 123. (fol.
mukham imāya eva paṭipadāya ijjhatī ti niyamo n'atthi, ^{thū, obv.,}
yesaṃ pana puggalānam purimāhi dvīhi paṭipadāhi appa- ^{fourth line).}
ṇihitena vimokkhamukhena ariyamaggādhigamo, tathā
yassa tatiyāya paṭipadāya suññatavimokkhamukhena yassa
ca catutthāya paṭipadāya animittavimokkhamukhena ariya-
maggādhigamo, tesam puggalānam vasena ayaṃ paṭipadā-
vimokkhamukhasaṃsandanā.

¹ 'dhatūtā'

p. 124. (fol. 124, obv., third line from bottom). Tesam vikkīḷitan ti tesam asantāsanajavaparakkamādi-visesayogena sīhānaṃ buddhānaṃ paccekabuddhānaṃ buddhasāvakaṇāṃ ca vikkīḷitaṃ vihāraṇaṃ, yad idaṃ āhārādi-kilesavattthusamatikkamanamukhena saparasantāne paṭipadādi-sampādanā, idāni āhārādinaṃ paṭipadādihi yena samatikkamanāṃ, taṃ nesam paṭipakkhabhāvaṃ dassento Cattāro āhārā, tesam paṭipakkho catasso paṭipadā ti ādim āha.

p. 124. (fol. 124, rev., second line). Tesam vikkīḷitan ti ettha yad etaṃ vikkīḷitaṃ nāma bhāvetabbānaṃ boddhipakkhiyadhammānaṃ bhāvanā sacchikātabbānaṃ phalanibbānānaṃ sacchikiriyā ca, tathā pahātabbassa dasavattthukassa kilesapuñjassa tadanāgādivasena pahānaṃ byantikiriyā¹ anavasesana ti, idāni taṃ samkhepena dassento Indriyādhiṭṭhānaṃ vikkīḷitaṃ vipariyāsānadhiṭṭhāna ti āha.

p. 124. (fol. 124, rev., last line but one). Idāni ugghaṭṭitaññū-ādi puggalattayavasena tipukkhalanayassa bhūmiṃ vibhāvetukāmo, yasmā pana nayānaṃ aññaṃaññānupavesassa icchitattā sīhavikkīḷita-nayato tipukkhalanayo nigacchati, tasmā paṭipadāvibhāgato cattāro puggale sīhavikkīḷita-nayassa bhūmiṃ niddisitvā tato eva ugghaṭṭitaññū-ādi-puggalattaye niddhāretuṃ tattha Ye² dukkhāya paṭipadāyā ti ādi āradham.

p. 125. (fol. 125, obv., second line). Tattha Yo sādharāṇāyā ti dukkhā-paṭipadāya khippābhinnāya sukhā-paṭipadāya dandhābhinnāya ca niyyāti ti sambandho. Kathaṃ pana paṭipadā-dvayaṃ ekassa sambhavati ti? Na yidaṃ eva datṭhabbaṃ: ekassa puggalassa ekasmiṃ dve paṭipadā sambhavanti ti. Yathāvuttāsu pana dvīsu paṭipadāsu yo yāya kāyaci niyyāti, ayaṃ vipaṇcitaññū ti. Ayaṃ ettha adhippāyo. Yasmā pana Aṭṭhasāliniyaṃ paṭipadā calati na calati ti vicāraṇāyaṃ calati ti vuttaṃ³, tasmā ekassa pi puggalassa jhānantaramaggantaresu paṭipadābhedo icchito vā ti.

¹ 'kriyā.

² yo.

³ Asl. p. 236: — Ettha pana paṭipadā calati na calati ti? Calati.

Kasmā pan' ettha nayānaṃ uddesānukkamena niddeso kato ti? Nayānaṃ nayehi sambhavadassanattamaṃ. Paṭhamanayato hi puggalādhittānāvasena tatiyanayassa tatiyanayato ca dutiyanayassa sambhavo ti imassa visesassa dassanattamaṃ paṭhamanayānantaraṃ tatiyanayo tatiyanayānantaraṃ ca dutiyanayo niddiṭṭho, dhammādhittānāvasena pana tatiyanayato dutiyanayo, dutiyanayato paṭhamanayo pi sambhavati ti imassa visesassa dassanattamaṃ ante Tanhā ca avijjā cā ti ādinā paṭhamanayassa bhūmi dassitā. Ten' eva hi Cattāri hutvā tiṇi honti, tiṇi hutvā dve honti ti vuttam. Yadi evaṃ dve hutvā cattāri honti, dve hutvā tiṇi honti, tiṇi hutvā cattāri honti ti ayaṃ pi nayo vattabbo siyā ti. Saccam etaṃ, ayaṃ pana nayo atthato dassito evā ti katvā na vutto, yasmā tiṇṇaṃ atthanayānaṃ aññamaññaṃ anupaveso icchito sati ca anupaveso tato viniggamo pi sambhavati evā ti. Ayaṃ ca attho Peṭakopadesena vibhāvetabbo. Tatthāyaṃ ādito paṭṭhāya vibhāvanā: cattāro puggalā taṇhācarito duvidho mudindriyo tikkhindriyo ca, tathā diṭṭhacarito ti. Tattha taṇhācarito mudindriyo dukkhāya paṭipadāya dandhābhiññāya niyyāti, tikkhindriyo dukkhāya paṭipadāya khippābhiññāya niyyāti, diṭṭhacarito pana mudindriyo sukhāya paṭipadāya dandhābhiññāya niyyāti, tikkhindriyo sukhāya paṭipadāya khippābhiññāya niyyāti... Tatthāyaṃ pāli: tattha ye diṭṭhacaritā sattā, te kāmesu dosadiṭṭhī, na ca tesam kāmasukhe anu-sayā samūhatā, te attakilamathānuyogam anuyuttā viharanti, tesam Satthā vā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacāri 'kamehi n'atthi attho' ti...

Imāni cattāri suttāni ti imāni saṃkilesabhāgiyādini cattāri suttāni. Sādhāraṇāni katāni ti saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca saṃkilesabhāgiyaṃ ca asekhabhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ cā ti evaṃ padantarasamyojanavasena missitāni katāni. Atṭha bhavanti ti purimāni cattāri imāni cattāri ti evaṃ atṭha bhavanti. Tāni yeva atṭha suttāni sādhāraṇāni katāni soḷasa bhavanti ti tāni yeva tathā vuttāni atṭha suttāni vāsanā-

bhāgiyaṃ ca asekhabhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca saṃkilesabhāgiyaṃ ca vāsanābhāgiyaṃ ca asekhabhāgiyaṃ ca saṃkilesabhāgiyaṃ ca nibbedhabhāgiyaṃ ca vāsanābhāgiyaṃ ca nibbedhabhāgiyaṃ ca asekhabhāgiyaṃ ca neva saṃkilesabhāgiyaṃ ca na vāsanābhāgiyaṃ ca na nibbedhabhāgiyaṃ ca na asekhabhāgiyaṃ cā ti evaṃ sādharāṇāni katāni purimāni aṭṭha imāni aṭṭhā ti soḷasa bhavanti. Tesu cattāro ekakā chadukā, cattāro tikā eko catukko, aparo pi eko catukko ti ayaṃ pi vibhāgo veditabbo. Tatthāpi dve dukā dve tikā dve catukkā ca pāliyaṃ anāgatā ti veditabbā.

Idāni imassa paṭṭhānassa sakalasāsanasaṃgahitabhāvaṃ vibhāvetuṃ Imehi soḷasahi suttehi bhinnehi navavidhaṃ suttaṃ bhinnaṃ bhavati ti vuttaṃ. Tass' attho: — Imehi saṃkilesabhāgiyādihi soḷasahi suttehi paṭṭhānanayena vibhattehi suttageyyādi navavidhaṃ pariyattisāsanasaṅkhātāṃ suttaṃ bhinnaṃ soḷasadhā vibhatti hoti. Iminā soḷasavidhena paṭṭhānena asaṅgahito pariyattisāsanassa padeso n'atthi ti adhippāyo. Kathaṃ pana saṃkilesabhāgiyādi-bhāvo gahetabbo ti? āha: gāthāya gāthā anuminitabbā ti ādi. Tattha gāthāya gāthā anuminitabbā ti ayaṃ gāthā viya gāthā saṃkilesabhāgiyā ti vā vāsanābhāgiyā ti vā nibbedhabhāgiyā ti vā asekhabhāgiyā ti vā anuminitabbā, anuminetvā takketvā jānitabbā ti attho. Sesapadesu pi es'eva nāyo. Ettha ca gāthā-veyyākaraṇavinimuttā sabbā pariyatti suttenā ti padena saṃgahitā ti daṭṭhabbaṃ.

p. 133. (fol. *śai*, rev., third line from bottom). Kokālikam hi miyamānaṃ ovaḍantena āyasmatā Mahā-moggallānena bhāsitaṃ imā gāthā ti¹ ... Vibhūtā ti vigatabhūta akalikavādi . . . bhūnahū ti bhūtihanaka attano buddhivināsaka. Purisantā ti purisādhama. Kalī ti alakkhipurisa.

p. 133. (fol. *do*, obv., fourth line). Sambādhabyūhan ti byūhā vuccanti anibbidhā racchāyo. Ye supaviṭṭhamaggen'eva nigacchanti, te sam-

¹ I cannot trace these verses in the printed Piṭaka texts.

bādhā byūhakā, etthā ti sambādhabyūhaṃ. Iminā pi tassa nagarassa ghanavāsam eva dīpeti.

Attā pi ti sitakathitavikkhepitādini akarontehi attā pi p. 137. (fol. dāu, rev., fourth line)
rakkhitabbo hoti. Tathā karonto hi sāmī dubbhako eso
ti niggahetabbo hoti.

Pañhaṃ puṭṭho (sic!) viyākāsi Sakkassa iti me p. 140. (fol. dāu, rev., second line).
sutan ti yathā Bhagavā pañhaṃ puṭṭho Sakkassa byākāsi,
evaṃ mayā pi sutan ti āyasmā Mahāmoggallāno attanā
yathāsutaṃ taṃ Bhagavato vadati.

Anagantāna¹ vinipātan ti apāyupapattiṃ anupa- p. 141. (fol. dāu, rev., fourth line fr. bottom).
gantvā.

Dhammā ti anulomapaccayākārapaṭivedhasādhakā bo- p. 145. (fol. dāu, obv., last line).
dhipakkhiyadhammā . . . Dhammā ti catu-ariyasacca-
dhammā.

Aññātuñchena yāpentan ti kulesu aññāto niccanavo p. 145. (fol. dāu, rev., last line).
yeva hutvā uñchena piṇḍacariyāya yāpentam. Atha vā
abhiḷakkhitesu issarajanagehesu kaṭukabhaṇḍasambhāraṃ
sugandhabhojanam pariyesantassa uñchanam ñātuñchanam
nāma, gharapaṭipāṭiyā pana dvāre ṭhītena laddhasamissa-
kabhojanam aññātuñchanam nāma. Idam idha adhippetam.

Cattāro hi pahārā: omaṭṭho, ummaṭṭho, maṭṭho, vimaṭṭho. p. 146. (fol. dāu, obv., fourth line from bottom).
Tattha upari ṭhatvā adhomukhaṃ dinnapahāro omaṭṭho
nāma, adho ṭhatvā uddhamukhaṃ dinnapahāro ummaṭṭho
nāma, aggalasuci viya vinivijjhivā kato maṭṭho nāma, seso
sabbo pi vimaṭṭho nāma. Imasmim pana ṭhāne omaṭṭho
gahito, so hi sabbadāruṇo duruddharapasallo duttikiccho
antodoso antopubbalohito ca hoti, pubbalohitaṃ anikkha-
mitvā vaṇamukhaṃ pariyananditvā tiṭṭhati, pubbalohitaṃ
niharitukāme ti mañcena saddhim bandhitvā adhosiro

¹ The reading of this Gerund in the three MSS. of the text of the Nett. is anāgantūna.

kātabbo hoti, maraṇaṃ vā maraṇamattaṃ vā dukkhaṃ
pāpuṇāti.

p. 146. (fol. third line from bottom). Virato kāmasaññāyā ti yāya kāyaci sabbato kāmasaññāyā catutthamaggasampayuttāya samucchedaviratiyā virato. Viratto ti pi paṭho. Kāmasaññāyā ti pana bhumma-vacaṇaṃ hoti. Sagāthakavagge¹ kāmasaññāsū ti paṭho.

p. 147. (fol. 4th, rev., fifth line). After having quoted from S. I, p. 215 the verse Yass' ete . . . no socati ti, Dhammapāla says: — Gāthaṃ avasesaṃ katvā udāhaṭaṃ. Ālavakasutte hi imā gāthā Ālavakena Kathaṃ su labhate paññāna ti ādinā puttḥena Bhagavatā bhāsītā ti.

p. 147. (fol. 4th, obv., third line). Kumārakā dhaṅkam iv'ossajanti ti yathā kumārakā kiṇṭṭhā kākaṃ suttena pāde bandhitvā ossajanti khi-penti, evaṃ kusalamanāṃ akusalavittakkā kuto samuṭṭhāya ossajanti ti pucchā.

p. 149. (fol. 4th, rev., last line but one). Samkaro² tihi mittakaraṇa-laṇḍjadāna-balarāsisaṃkaḍḍha-nānaṃ nāmaṃ.

p. 155. (fol. 4th, rev., fourth line from bottom). Sa-ūmin ti ādisu kilesa-ūmihi sa-ūmiṃ, kilesāvaṭṭhehi sāvaṭṭhaṃ, kilesagahehi sagahaṃ, kilesarakkhasēhi sarakkhasaṃ. Kodhupāyāsassa vā vasena sa-ūmiṃ, kāmaguṇavasena sāvaṭṭhaṃ, mātugāmaavasena sagahaṃ sarakkhasaṃ.

p. 156. (fol. 4th, rev., first line). Rogam (sic!) vadati attano ti taṃ taṃ attanā phutṭhaṃ dukkhaṃ abhāvitakāyatāya adhivāsetuṃ asak-konto 'aho dukkhaṃ, tādisaṃ dukkhaṃ mayhaṃ Satthuno pi mā hotū' ti ādinā vilapanto vadati.

p. 157. (fol. 4th, rev., first line). Bhūtaratan ti itthi purise puriso itthiyā ti evaṃ aññaṃ aññaṃ sattesu rataṃ, tato eva bhavā aparimuttā.

¹ = S. I, p. 53, but no MS. of the published text has this reading, and besides there are other variations from it in the stanzas as given in the Netti.

² The passage where this word occurs is to be found also Jāt. VI, p. 28, 6sq.

Abhijātiyo ti jātiyo. Kaṇhābhijātiyo (sic!) ti kaṇhe nice kule jāto. Kaṇhaṃ dhammaṃ abhijāyati ti kālakaṃ dasavidhaṃ dussiladhammaṃ pasavati karoti, so taṃ abhijāyitvā niraye nibbatteti. Sukkaṃ dhammaṃ ti ayaṃ pubbe pi puññaṃ akatattā nicakule nibbatto 'idāni puññaṃ karissāmi' ti puññasāṅkhataṃ sukkaṃ paṇḍaraṃ dhammaṃ abhijāyati. So tena sagge nibbattati. Akaṇhaṃ asukkaṃ nibbānaṃ ti nibbānaṃ hi sace kaṇhaṃ bhavēyya, kaṇhaviṇṇaṃ dadeyya, sukkaṃ sukka-
vipākaṃ dadeyya, dvinnāṃ pi appadānato pana akaṇhaṃ asukkaṃ ti vuttaṃ. Nibbānaṃ ti c'ettha arahattaṃ adhi-
ppetaṃ. Taṃ hi kilesanibbānante jātattā nibbānaṃ nāma. Taṃ esa abhijāyati pasavati karoti. Sukkābhijātiko ti sukke uccē kule jāto. Sesaṃ vuttanāyena eva veditabbaṃ. Kaṇhaṃ kaṇhaviṇṇaṃ ti ādikassa kamma-cattakassa attho
hetthā Hārasampātavāre (p. 98) vibhatto eva.

p. 168. (fol. dhaṃ, rev., third line from bottom)

Evam soḷasavidhena sāsana-paṭṭhānaṃ nānāsuttehi udā-
haraṇavasena vibhajitvā idāni aṭṭhaviṇṇatidhena sāsana-
paṭṭhānaṃ dassentena yasmā ayaṃ paṭṭhānavibhāgo mūla-
padehi saṃgahito na imassāpi tehi asaṃgahito padeso
atthi, tasmā mūlapadaṃ vibhajitabbatāṃ ca dassetuṃ tattha
Katame aṭṭhārasa mūlapadā ti pucchāya vasena mūlapa-
dāni uddharitvā Lokikaṃ lokuttaraṃ ti ādinā navatikā
thavo cā ti aṭṭhaviṇṇatidham sāsana-paṭṭhānaṃ uddiṭṭhaṃ.

p. 161. (fol. dhaṃ, rev., third line).

Tattha sajja khīraṇaṃ ti taṃ khaṇaṃ yeva dhenuyā
thanehi nikkhantaṃ abhūṇhakhīraṃ. Muccatī ti pariṇa-
mati. Idaṃ vuttaṃ hoti¹: — Yathā dhenuyā thanato
nikkhantaṃ khīraṇaṃ taṃ khaṇaṃ yeva na muccati na
pariṇamati na dadhibhāvaṃ gacchati, takkādi-ambilasamā-
yogato pana parato kālantarena pakatim jāhāti dadhibhā-
vaṃ pāpuṇāti, evaṃ eva² pāpakammaṃ pi kiriya-kkhaṇe
yeva na vipaccati, yadi vipacceyya nānāgatinaṃ sahā-
vaṭṭhānaṃ siyā, na koci pāpakammaṃ kātuṃ visaheyya,

p. 161. (fol. dhaṃ, obv., first line).

¹ See Dh. A. p. 261, but do not overlook the diversity between the two sources.

² evaṃ.

yāva pana kusalābhinibbattakkhandhā dharanti. tāva taṃ te rakkhanti tesam bheda apāyesu nibbattāpanavasena vipaccanti.

p. 173. (fol. 1u, obv., first line). Ye ca sikkhāsārā ti ye yathā samādinnaṃ silavatādisaṅkhātamaṃ sikkhamaṃ sārato gahetvā ʒhitā. Tenāha: Silama vatama jivitaṃ brahmacariyaṃ ti. Tattha yama na karomi ti oramati, taṃ silama, yama vesabhojanakiccacaraṇādi, taṃ vatama, jivitaṃ ti ājivo, brahmacariyaṃ ti methunā virati, upatʒhānasārā ti etesama silādinaṃ anutʒhānasārā. Etehi evama saṃsārasuddhi ti tāni sārato gahetvā ʒhitā ti attho.

p. 174. (fol. 1u, obv., last line but one). Oliyanti eke ti sassato attā ca loka cā ti oliyanataṃ bābhinivesavasena avaliyanti ekacce. Atidhāvanti eke ti ekacce ucchiḃjati vinassati attā ca loka¹ cā ti avatidhāvanābhinivesavasena atikkamanti.

p. 186. (fol. 1au, obv., third line). Maggo c' anekāyatanama (sic!) pavutto ti aʒḡhatima sārāmaṇavasena anekehi kāraṇehi maggo kathito, evama sante kissa bhita hutvā ayaṃ janatā dvāsaʒḡbidiʒḡhiyo aggahesi ti vadati.

p. 188. (fol. 1ap, rev., fourth line from bottom). Dhammo ca kusalapakkhato ti tassa Satthuno dhammo ca kusalo anavaḃjo anavaḃjattā eva paʒipakkhehi rāḡādihi kilesehi sabbatiʒḡhiyavādehi aparikkhato.

p. 188. (fol. 1āb, obv., first line). Nirūpadāho ti rāḡapariḡhādīhi anupadāho.

p. 189. (fol. 1āb, obv., fifth line). Maggassa hi: —
Maggo pantho patho paḃjo aṇḡasama vaʒumaḡyanama nāvā uttarasetu ca kullo ca bhisisaṇḡamo ti.

p. 189. (fol. 1āb, rev., third line from bottom). Evama duvidhama pi sāsanapaʒḡhānama nāṇasuttaḡadāni udāharantena vibhaḡitvā idāni saṃkilesabhāḡiyādīhi saṃsandetvā dassetuma puna Lokiyama suttana ti ādi āraddhama.

¹ lokā.

Evam lokiyatikassa samkilesabhāgiyādihi catūhi padehi p. 189. (fol. ta, obv., second line).
 samsandanam dassetvā iminā nayena sesatikānam sesapa-
 dānā ca samsandanam suvinñeyyan ti tam anuddharitvā
 samkilesabhāgiyādīnam sammatikkamanam dassetum Vā-
 sanābhāgiyam suttan ti ādi vuttam.

Idāni tikapadeh' eva samsandetvā dassetum Lokuttaran p. 189. (fol. ta, obv., last line).
 ti ādi vuttam.

Yo sotāpanno hutvā ekam eva attabhāvam janetvā ara- p. 189. (fol. ta, rev., first line).
 hattam pāpuṇāti, ayaṃ ekabījī nāma . . . so ekam yeva
 mānusakam bhavam nibbattitvā dukkhass' antam karoti,
 ayaṃ vuccati puggalo ekabījī ti. Yo pana dve vā tīṇi
 vā kulāni sandhāvitvā samsaritvā dukkhass' antam karoti,
 ayaṃ kolaṃkolo nāma . . . Yo pana satta bhava sam-
 saritvā dukkhass' antam karoti, ayaṃ sattakkhattupa-
 ramo nāma . . . Yo saddham dhuraṃ katvā sotāpatti-
 maggam nibbatteti, so maggakkhaṇe saddhānusarī nāma
 hoti . . . Yo pana pañṇam dhuraṃ katvā sotāpattimaggam
 nibbatteti, so maggakkhaṇe dhammānusarī nāma.

Yo Avihādisu tattha tattha āyuvemajjham apatvā pari- p. 190. (fol. tā, rev., third line).
 nibbāyati, ayaṃ antarāparinibbāyī, yo pana āyuve-
 majjham atikkamitvā arahattam pāpuṇāti, ayaṃ upahacca-
 parinibbāyī, tathā Avihādisu upapanno asaṅkhārena
 appayogena arahattam adhigacchati, ayaṃ asaṅkhāra-
 parinibbāyī, yo pana sasaṅkhārena sampayogena ara-
 hattam adhigacchati, ayaṃ sasaṅkhāraparinibbāyī,
 uddham uparūpari Brahmaloce upapatti soto etassā ti
 uddham soto, paṭisandhivasena akaniṭṭhe gacchati ti
 akaniṭṭhagāmi . . .

. . . ubhohi bhāgehi rūpakāya-nāmakāyasaṅkhātato p. 190. (fol. ti, obv., third line).
 ubhato bhāgato vimuttattā ubhatobhāgavimutto nāma.
 Samasīsina ti ettha tividho samasīsi: iriyāpathasamasīsi,
 rogasamasīsi, jīvitasamasīsi ti. Tatra yo thānādisu iriyā-
 pathesu yen' eva iriyāpathena samannāgato hutvā vipassa-
 nam ārabhi, ten' eva iriyāpathena arahattam patvā

parinibbāyati, ayam iriyāpathasamasīsi nāma. Yo pana ekam rogam patvā antoroge eva vipassanam patthapetvā arahattam patvā ten' eva rogena parinibbāyati, ayam roga-samasīsi nāma. Palibodhasisam taphā, bandhanasisam māno, parāmāsisam ditthi, vikkhepasisam uddhaccam, kilesasisam avijjā, adhimokkhasisam saddhā, paggahasisam viriyam, upatthānasisam sati, avikkhepasisam samādhi, dassanasisam paññā, pavattasisam jvitindriyam, gocarasīsam vimokkho, saṅkhārasisam nirodho ti terasasu sīsesu kilesasisam avijjam arahattamaggo pariyādiyati, pavattasisam jvitindriyam cuticittam pariyādiyati. Tattha avijjā-pariyādāyakam cittam jvitindriyam pariyādātum na sakkoti, jvitindriyapariyādāyakam avijjam pariyādātum na sakkoti. Aññam avijjāpariyādāyakam cittam, aññam jvitindriyapariyādāyakam. Yassa c'etam sisadvayam samam pariyādānam gacchati, so jvitasamasīsi nāma. Katham pan' idam samam hoti ti? Vārasamatāya. Yasmiṃ hi vāre magga-vutthānam hoti, sotāpattimagge pañca paccavekkhaṇāni, sakadāgāmimagge pañca, anāgāmimagge pañca, arahattamagge cattāri ti ekūnavisatime paccavekkhaṇāṇe patitthāya bhavaṅgam otaritvā parinibbāyato imāya vārasamatāya idam ubhayasisapariyādānam pi samam hoti nāma. Tenāyam puggalo jvitasamasīsi ti vuccati.

p.191. (fol. ti.
rev., third
line from
bottom).

Samudayo-kilesā ti ettha samudayo ti etena samudaya-pakkhiyā vuttā, kilesā ti ca kilesavanto saṃkiliṭṭhā ti attho.

p.192. (fol. tu,
obv., second
line).

Ettha ca yathā saṃkilesabhāgiyādīnam aññamaññam samsaggato anekavidho patthānabhedo icchito, evaṃ lokiyasattādhiṭṭhānādi samsaggato pi anekavidho patthānabhedo sambhavati. Pāliyam pana ubhayatthā pi ekadesadassana-vasena āgatattā nayadassanan ti veditabbam. Sakkā hi iminā nayena viññunā te niddhāretun ti. Yathā ca saṃkilesabhāgiyādīnam lokiyādīmaṃ ca visum visum saggabhedavasena ayam patthānabhedo anekavidho labbhati, evaṃ ubhayesam pi samsaggavasena ayam nayo yathāraham

labbhate 'va, labbhati hi lokikam suttam kiñci samkilesa-
bhāgiyam kiñci vāsanābhāgiyam. Tathā lokuttaram suttam
kiñci nibbedhabhāgiyam kiñci asekhabhāgiyam ti. Sesesu pi
es' eva nayo. Evam soḷasavidhe paṭṭhāne atthavīsatividham
paṭṭhānam pakkhipitvā atthavīsatividhe ca paṭṭhāne soḷa-
savidham pakkhipitvā yathāraham dukatikādibhedena sam-
bhavato paṭṭhānavibhāgo veditabbo. So ca kho tisū
piṭakesu labbhamānassa suttapadassa vasena. Yasmā pana
tāni tāni suttapadāni udāharanavasena niddhāretvā imasmim
atthe vitthāriyamāne atipapañco hoti. Atibhārikā ca Netti-
samvaṇṇanā, sakkā ca iminā nayena viññunā ayam attho
viññātum, tasmā na tam vitthārayimhā. Ten' eva hi
pāliyam aññamaññasamsaggavasena paṭṭhānavibhāgo eka-
desen' eva dassito, na nippadesato ti. Ettāvata ca.

Hārena ye ca paṭṭhāne suvidūnam vinicchayam
vibhajanto navaṅgassa sāsanaṣ' atthavaṇṇanam (1)

Nettipakaraṇam dhiro gambhīram nipuṇā ca yaṃ
adesayi mahāthero Mahākaccāyano vasi (2)

Saddhammāvatarapaṭṭhāne paṭṭhane¹ Nāgasavhaye¹
Dhammāsokamahārāja-vihāre vasatā mayā. (3)

Ciraṭṭhitattham yātassa āraddhā atthavaṇṇanā
udāharasuttānam lakkhaṇānaṃ ca sabbaso (4)

Attham pakāsayanti sā anākulavinicchayā
samattā sattavisāya pāliyā bhānavārato. (5)

Iti tam saṅkharontena yaṃ tam adhigatam mayā
puñṇam tassānubhāvena lokanāthassa sāsanaṃ (6)

Ogāhetvā visuddhāya sīlādipaṭipattiyā
sabbe pi dehino hontu vimuttirasabhāgino. (7)

Ciraṃ tiṭṭhatu lokasmim sammāsambuddhasāsanaṃ
tasmim sagāravā niccam hontu sabbe pi pāpino. (8)

Sammā vassatu kālena devo pi jagatippiṭṭhi
saddhammanirato lokam dhammen' eva pasāsatu ti. (9)

Badaratitthavihāre vāsinā ācariya-Dhammapālena katā
Nettipakaraṇassa atthasamvaṇṇanā samattā ti.

¹ See S. Beal, Buddhist Records, II, p. 233, n. 131.

APPENDIX I.

Dhammapāla's Excursion on the Hārasampāta-section.

*Manopubbaṅgamā dhammā manoseṭṭhā manomayā
manasū ce pasannena bhāsati vā karoti vā
tato naṃ sukham anveti chayā va anupāyini ti*

(Dhp. v. 2).

1. Tattha katamo desanā-hārasampāto?

Manopubbaṅgamā dhammā ti mano ti khandhavavatthānena viññāṇakkhandhaṃ deseti, āyatanavavatthānena manāyatanam, dhātuvavatthānena viññāṇadhātum, indriyavatthānena manindriyam.

Katame dhammā pubbaṅgamā?

Cha dhammā pubbaṅgamā: kusalanam kusalamulāni, akusalanam akusalamulāni.

Sādhipatikānam adhipati, sabbacittuppadānam indriyāni.

Api ca imasmiṃ sutte mano adhippeto. Yathā balagassa rājā pubbaṅgamo, evaṃ eva¹ dhammānam mano pubbaṅgamo.

Tattha tividhena mano pubbaṅgamo: nekkhamachandena, abyāpādachandena, avihimsāchandena.

Tattha alobhassa nekkhamachandena mano pubbaṅgamam, adosassa abyāpādachandena mano pubbaṅgamam, amohassa avihimsāchandena mano pubbaṅgamam.

Manoseṭṭhā ti mano tesam dhammānam seṭṭham viṣiṭṭham uttamam pavaram mulam pamukham pāmokkham. Tena vuccati: manoseṭṭhā ti. Manomayā ti manena katā manena nimmitā manena nibbattā, mano tesam paccayo. Tena vuccati: manomayā ti.

¹ evam.

Te pana dhammā chandasā mudānitā anāvilasaṅkappasa-muttāhānā phassasamodhānā vedanakkhandho saññākkhandho saṅkhārakkhandho.

Manasā ce pasānena ti yā saddhā saddahanā okappanā abhippasādo iti. Iminā pasādena upeto samupeto upagato samupagato sampanno samannāgato. Tena vuccati: pasānena ti.

Idaṃ manokammaṃ bhāsati vā ti vacikammaṃ karoti vā ti kāyakammaṃ, iti dasa kusalakammaṃ pathā dassitā. Tato ti dasavidhassa kusalakammassa katattā upacitattā. Nan ti yo so katapuñño katakusalo katabhiruttāno, taṃ puggalaṃ. Sukhaṃ ti duvidhaṃ sukhaṃ: kāyikaṃ cetasikaṃ ca. Anveti ti anugacchati.

Idh' assu puriso appahīnānusayo saṃyojanīyesu dhammesu assādaṃ anupassati. So saṃyojanīyesu dhammesu assādaṃ anupassanto yathādiṭṭhaṃ yathāsutaṃ sampattibhavaṃ pattheti. Icc assa avijjā ca bhavataṇhā ca anubaddhā honti. So yathādiṭṭhaṃ yathāsutaṃ sampattibhavaṃ patthento pasādanīyavattthusmiṃ cittaṃ pasādeti saddahati okappeti. So pasānaccitto tividhaṃ puññakriyāvattthuṃ anutiṭṭhati: dānamayaṃ, sīlamayaṃ, kāyena vācāya bhāvanāmayaṃ manasā. So tassa vipākaṃ paccanubhoti diṭṭhe 'va dhamme upapajje vā apare vā pariyāye. Iti kho paṇ' assa avijjā-paccayā saṅkhārā, saṅkhārāpaccayā viññānaṃ, viññāna-paccayā nāmarūpaṃ, nāmarūpāpaccayā salāyatanaṃ, salāyatana-paccayā sukhavedanīyo phasso, phassa-paccayā vedanā ti.

Evam santam taṃ sukham anveti.

Tass' evaṃ vedanāya aparāparaṃ parivattamānāya uppajjati taṇhā, taṇhāpaccayā upādānaṃ | pa | samudayo hoti ti.

Tattha yaṃ mano ye ca manopubbaṅgamā dhammā yaṃ ca sukhaṃ, ime vuccanti pañcakkhandhā. Te dukkhasaccaṃ. Tesam purimakāraṇabhūtā avijjā bhavataṇhā ca samudayasaccaṃ.

Tesam pariññāya pahānāya Bhagavā dhammaṃ deseti, dukkhassa pariññāya samudayassa pahānāya.

Yena pariñānāti, yena pajahati, ayaṃ maggo, yattha ca maggo pavattati, ayaṃ nirodho. Imāni cattāri saccāni.

Evam āyatanadhātu-indriyamukhenāpi niddhāretabbāni.

Tattha samuḍayena assādo, dukkheṇa ādinavo, magga-nirodhehi nissaraṇaṃ.

Sukhassa anvayo phalaṃ, manasā pasannena kāyavaci-samihā upāyo, manopubbaṅgamattā dhammānaṃ attano sukhakāmena pasannena manasā vacikammaṃ kāyakammaṃ ca pavattetabban ti ayaṃ Bhagavato āṇatti.

Ayaṃ desanā-hārasampāto.

2. Tattha katamo vicayo-hārasampāto?

Mananato ārammaṇavijānato mano.

Mananalakkhaṇe sampayuttesu ādipaccakaraṇato pubbaṅ-gamo.

Thābhāvato nissatta-nijjivatṭhena dhammā.

Gāmesu gāmaṇi viya padhānatṭhena mano seṭṭho.

Etesan ti manoseṭṭhā saha-jātādipaccayabhūtena manasā nibbattā ti manomayā.

Akālussiyato ārammaṇassa okappanato ca pasannena, vaci-viññattivipphārato tathā sādiyanato ca bhāsati, copana-kāyavipphārato tathā sādiyanato ca karoti.

Tathā pasutattā anaññattā ca tato ti vuttaṃ.

Sukhanato sātabhāvato iṭṭhabhāvato ca sukhan ti vuttaṃ.

Katūpacitattā avipakkavipākattā ca anveti ti vuttaṃ.

Kāraṇāyattavuttito asaṃkantito ca chāyā va anupāyini ti vuttaṃ.

Ayaṃ anupadavicayato vicayo-hārasampāto.

3. Tattha katamo yutti-hārasampāto?

Manassa dhammānaṃ ādhipaccayo gato pubbaṅgamatā yujjati. Tato eva tesam manassa anuvattanato dhammā-naṃ manoseṭṭhatā yujjati. Saha-jātādipaccayavasena ma-nasā nibbattattā dhammānaṃ manomayatā yujjati. Manasā pasannena samuṭṭhānānaṃ kāyavacikammānaṃ kusalahāvo yujjati. Yena kusalakammaṃ upacitaṃ, taṃ chāyā viya sukhaṃ anveti ti yujjati.

Ayaṃ yutti-hārasampāto.

4. Tattha katamo padaṭṭhāno-hārasampāto?

Mano manopavicārānaṃ padaṭṭhānaṃ, manopubbaṅgamā dhammā sabbassa kusalapakkhassa padaṭṭhānaṃ, bhāsati ti sammāvācā, karoti ti sammākammanto, te sammā-ājivassa padaṭṭhānaṃ, sammā-ājivo sammāvāyāmassa padaṭṭhānaṃ,

so sammāsatiyā padatṭhānaṃ, manasā pasannenā ti ettha pasādo saddhindriyaṃ, taṃ silassa padatṭhānaṃ, silaṃ samādhissa padatṭhānaṃ, samādhi paññāyā ti yāva vimutti-nānadassanā yojetabbam.

Ayaṃ padatṭhāno-hārasampāto.

5. Tattha katamo lakkhaṇo-hārasampāto?

Manopubbaṅgamā dhammā ti manopubbaṅgamatā, vacanena dhammānaṃ chandapubbaṅgamatā pi viriyapubbaṅgamatā pi vimamsāpubbaṅgamatā pi vuttā hoti.

Adhipateyyalakkhaṇe chandādīnaṃ manasā ekalakkhaṇattā. Tathā nesam saddhā pubbaṅgamatā pi vuttā hoti.

Indriyalakkhaṇena saddhādīnaṃ manasā ekalakkhaṇattā.

Manasā ce pasannenā ti yathā manassa pasādasamannā-gamo taṃ samuṭṭhānānaṃ kāyavacikammānaṃ anavajjabhāvalakkhaṇaṃ, evaṃ cittassa sati-ādisamannā-gamo pi nesam anavajjabhāvalakkhaṇaṃ yonisomanasikārasamuṭṭhā-nabhāvena ekalakkhaṇattā.

Sukham anveti ti sukhānugamanavacanena sukhassa pac-cayabhūtānaṃ manāpiyarūpādīnaṃ anugamo vutto hoti. Tesam pi kammaṇaccayatāya ekalakkhaṇattā ti.

Ayaṃ lakkhaṇo-hārasampāto.

6. Tattha katamo catubyūho-hārasampāto?

Manopubbaṅgamā ti ādisu.

Mano ti ādīnaṃ padānaṃ nibbacanaṃ niruttaṃ.

Taṃ padatṭhaniddesavasena veditabbam, padattho ca vuttanayena suviññeyyo 'va.

Ye sukkena attlikā, tehi pasannena manasā kāyavaci-manokammāni pavattetabbāni ti ayaṃ ettha Bhagavato adhippāyo.

Puññakriyāya aññesaṃ pi pubbaṅgamā hutvā tattha tesam sammā-upanetāro, imassā desanāya nidānaṃ. Chādvarādhipatirājā-cittānuparivattino dhammā. Cittassa eka-dhammassa sabbe 'va vasam anvagū ti evam-ādisamāna-yanena imassā desanāya saṃsandanā desanānusandhi. Padānusandhaya pana suviññeyyā 'vā ti.

Ayaṃ catubyūho-hārasampāto.

7. Tattha katamo āvatto-hārasampāto?

Manopubbaṅgamā dhammā ti.

Tattha yāni tiṇi kusalamūlāni, tāni aṭṭhannaṃ sammattānaṃ hetu. Ye sammattā, ayaṃ aṭṭhaṅgiko maggo, yaṃ mano sahanāmarūpaṃ, idaṃ dukkhaṃ, asaṃucchinnā purimaṇippannā avijjā bhavataṇhā, ayaṃ samudayo, yattha tesāṃ pahānaṃ, ayaṃ nirodho ti imāni cattāri saccāni.

Ayaṃ āvatto-hārasampāto.

8. Tattha katamo vibhatti-hārasampāto?

Manopubbaṅgamā dhammā, — manasā ce pasannena, — tato naṃ sukhaṃ anveti ti.

Na yidaṃ yathārutavasena gahetabbaṃ.

Yo hi samaṇe vā brāhmaṇe vā pāpātipātīmhi micchāditṭhike micchāpaṭipanne sakaṃ cittaṃ pasādeti, pasannena ca cittena abhūtaguṇābhutthavanavasena bhāsati vā nipaccākāraṃ vāssa yaṃ karoti, na tato naṃ sukhaṃ anveti, dukkhaṃ eva pana na taṃ tato cakkhaṃ va vāhato padam anveti. Itihi¹ idaṃ vibhajjabyākaraṇiyaṃ. Yaṃ manasā ce pasannena bhāsati vā karoti vā, taṃ ce vacikammaṃ kāyakammaṃ ca sukhavedaniyaṃ ti. Taṃ kissa hetu? Sammaggatehi sukhavedaniyaṃ, micchāgatehi dukkhavedaniyaṃ ti.

Kathaṃ paṇāyaṃ pasādo daṭṭhabbo?

Nāyaṃ pasādo, pasādapāṭirūpako pana micchādhimokkho ti vadāma.

Ayaṃ vibhatti-hārasampāto.

9. Tattha katamo parivatto-hārasampāto?

Manopubbaṅgamā ti ādi.

Yaṃ manasā paduṭṭhena bhāsati vā karoti, dukkhamaṇasānugāmi. Idaṃ hi suttaṃ etassa ujupaṭipakkho.

Ayaṃ parivatto-hārasampāto.

10. Tattha katamo vevacano-hārasampāto?

Manopubbaṅgamā ti.

Mano cittaṃ manāyatanaṃ manindriyaṃ manoviññānaṃ manoviññānapadhātū ti pariyāyavacanāṃ.

Pubbaṅgamā pure cārino ti pariyāyavacanāṃ.

Dhammā attabhāvā² ti pariyāyavacanāṃ.

Setṭhaṃ paṭṭhānaṃ pavaraṇa ti pariyāyavacanāṃ.

¹ it°

² attābhāvā.

Manomayā manonibbattā manosambhūtā ti pariyāyavacanāṃ.

Paṣannena saddahantena okappentenā ti pariyāyavacanāṃ.

Sukhaṃ sātāṃ vedayitaṃ ti pariyāyavacanāṃ.

Anveti anugacchati anubandhati ti pariyāyavacanāṃ.

Ayaṃ vevacano-hārasampāto.

11. Tattha katamo paññatti-hārasampāto?

Manopubbaṅgamā ti.

Ayaṃ manaso kiccapaññatti.

Dhammā ti sabhāvapaññatti, kusalakammāpathapaññatti.

Manoseṭṭhā ti padhānapaññatti.

Manomayā ti sahaṃjātapaññatti.

Paṣannenā ti saddhindriyena samannāgatapaññatti, asaddhiyassa paṭikkhepapaññatti.

Bhāṣati vā karoti vā ti sammāvācā-sammākammantānaṃ nikkhepapaññatti.

Tato naṃ sukhāṃ anveti ti kammaṣṣa phalānubandhapaññatti, katassa avināśapaññatti ti.

Ayaṃ paññatti-hārasampāto.

12. Tattha katamo otaraṇo-hārasampāto?

Mano ti viññāṇapakkhandho, dhammā ti vedanā-saññāsañkhārakkhandhā, bhāṣati vā karoti vā ti kāyavācīviññattiyo, tāsaṃ nissayo cattāro mahābhūtā ti rūpakkhandho ti.

Ayaṃ khandhehi otaraṇā.

Mano ti abhisāṅkhāraviññāṇaṃ ti manogahaṇena avijjāpaccayā saṅkhārā gahitā ti saṅkhārapaccayā viññāṇaṃ, samudayo hoti ti.

Ayaṃ paṭiccasamuppādena otaraṇā ti.

Ayaṃ otaraṇo-hārasampāto.

13. Tattha katamo sodhano-hārasampāto?

Mano ti ārambho¹ neva padasuddhiṃ na ārambhasuddhi².

Manopubbaṅgamā ti padasuddhiṃ, na ārambhasuddhi².

Tathā dhammā ti yāva sukhaṃ ti padasuddhiṃ, na ārambhasuddhi².

¹ ārabho.

² ārabha°

Sukham anveti ti pana padasuddhi c'eva ārambhasuddhi¹ cā ti.

Ayaṃ sodhano-hārasampāto.

14. Tattha katamo adhiṭṭhāno-hārasampāto?

Manopubbaṅgamā dhammā manoseṭṭhā manomayā ti ekattaṃ.

Manasā ce pasannenā ti vemattatā.

Tathā manasā ce pasannenā ti ekattaṃ.

Bhāsati vā karoti vā ti vemattatā.

Tathā manasā ce pasannenā ti ekattatā.

So pasādo duvidho: ajjhataṇ ca byāpādavikkhambhanato bahiddhā ca okappanato.

Tathā sampattibhava hetubhūto pi vaḍḍhihetubhūto vā ti ayaṃ vemattatā.

Tayidaṃ suttaṃ dvīhi ākārehi adhiṭṭhātābbaṃ: hetunā ca yo pasannamānaso, vipākena ca yo sukhavedaniyo ti.

Ayaṃ adhiṭṭhāno-hārasampāto.

15. Tattha katamo parikkhāro-hārasampāto?

Manopubbaṅgamā ti.

Ettha mano ti kusalaviññāṇaṃ. Tassa nāṇasampayuttaṃ alobho adoso amoho ti tayo sampayuttā hetū, nāṇavippayuttassa alobho adoso ti dve sampayuttā hetū. Sabbesaṃ avisesena yonisomanasikāro hetu, cattāri sampatticakkāni paccayo.

Tathā saddhammasavanaṃ tassa ca dānādivasena pavattamānassa deyyadhammādayo dhammā ti c'ettha vedanādināṃ iṭṭhārammaṇādayo.

Tathā phasso viññāṇassa vedanādayo pasādassa saddheyavattthukusalābhisamkhāro vipākasukhassa paccayo ti.

Ayaṃ parikkhāro-hārasampāto.

16. Tattha katamo samāropano-hārasampāto?

Manopubbaṅgamā dhammā ti.

Mano ti puññacittaṃ. Taṃ tividdhaṃ: dānamayaṃ, sīlamayaṃ, bhāvanāmayan ti.

Tattha dānamayassa alobho padaṭṭhānaṃ, sīlamayassa

¹ ārabha°

adoso padaṭṭhānaṃ, bhāvanāmayassa amoho padaṭṭhānaṃ. Sabbesaṃ abhippasādo padaṭṭhānaṃ.

Saddhājāto upasāṅkamati upasāṅkamanto payirupāsati ti suttaṃ vitthāretabbam.

Kusalacittaṃ sukhassa iṭṭhavipākassa padaṭṭhānaṃ, yonisomanasikāro kusalassa cittaṃ padaṭṭhānaṃ, yoniso hi manasikaronto kusalacittaṃ adhiṭṭhāti kusalacittaṃ bhāveti. So anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti, uppannānaṃ kusalānaṃ dhammānaṃ | pa | padahati. Tass' evaṃ catūsu sammappadhānesu bhāviyamānesu cattāro satipaṭṭhānā yāva ariyo aṭṭhaṅgiko maggo bhāvanāpāripūriṃ gacchati ti.

Ayaṃ bhāvanāya samāropanā.

Sati ca bhāvanāya pahānaṃ ca siddham evā ti.

Ayaṃ samāropano-hārasampāto.

Tathā:

Dadato puññaṃ pavaḍḍhati saṃyamato veraṃ na cīyati kusalo ca jahāti pāpakaṃ rāgadosamohakkhayā sa nibbuto ti (M. P. S. p. 48; Ud. p. 85).

Tattha dadato puññaṃ pavaḍḍhati ti dānamayaṃ puñña-kriyavatthu vuttaṃ. Saṃyamato veraṃ na cīyati ti sīlamayaṃ puñña-kriyavatthu vuttaṃ. Kusalo ca jahāti pāpakaṃ ti lobhassa ca dosassa ca mohassa ca pahānāya. Tena bhāvanāmayayaṃ puñña-kriyavatthu vuttaṃ. Rāgadosamohakkhayā sa nibbuto ti anupādā-parinibbānaṃ āha.

Dadato puññaṃ pavaḍḍhati ti alobho kusalamūlaṃ. Saṃyamato veraṃ na cīyati ti adoso kusalamūlaṃ. Kusalo ca jahāti pāpakaṃ ti amoho kusalamūlaṃ. Rāgadosamohakkhayā sa nibbuto ti tesam nissaraṇaṃ vuttaṃ.

Dadato puññaṃ pavaḍḍhati ti silakkhandhassa padaṭṭhānaṃ. Saṃyamato veraṃ na cīyati ti samādhikkhandhassa padaṭṭhānaṃ. Kusalo ca jahāti pāpakaṃ ti paññakkhandhassa vimuttikkhandhassa padaṭṭhānaṃ.

Dānena oḷārikānaṃ kilesānaṃ pahānaṃ, silena majjhimānaṃ, paññāya sukhumānaṃ.

Rāgadosamohakkhayā sa nibbuto ti katāvibhūmiṃ dasseti.

Dadato puññam | pa | jahāti pāpakan ti sekhabbhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti aggaphalam vuttam.

Tathā dadato puññam | pa | na cīyati ti lokiyakusalamūlam vuttam. Kusalo ca jahāti pāpakan ti lokuttarakusalamūlam vuttam. Rāgadosamohakkhayā sa nibbuto ti lokuttarassa kusalamūlassa phalam vuttam.

Dadato | pa | na cīyati ti puthujjanabhūmi dassitā. Kusalo ca jahāti pāpakan ti sekhabbhūmi dassitā. Rāgadosamohakkhayā sa nibbuto ti asekkhabbhūmi dassitā.

Dadato | pa | na cīyati ti saggagāminipaṭipadā vuttā. Kusalo ca jahāti pāpakan ti sekhavimutti. Rāgadosamohakkhayā sa nibbuto asekhavimutti vuttā.

Dadato | pa | na cīyati ti dānakatham, sīlakatham, saggakatham, lokiyānam dhammānam desanam āha. Kusalo ca jahāti pāpakan ti loke ādinavānupassanāya saddhim sāmukkaṃsikaṃ dhammadeśanam āha. Rāgadosamohakkhayā sa nibbuto ti tassā desanāya phalam āha.

Dadato puññam pavaḍḍhati ti dhammadānam āmisadānaṃ ca vadati. Saṃyamato veraṃ na cīyati ti pāṇātipātā veramaṇiṃyā sattānam abhayadānaṃ vadati. Evaṃ sabbāni pi sikkhāpadāni vitthāretabbāni. Tena ca silasaṃyamena sīle patitṭhito cittaṃ saṃyameti, tassa samatho pāripūrim gacchati. Eso samathe tṭhito vipassanākosallayogato kusalo ca jahāti pāpakam, rāgaṃ jahāti dosaṃ jahāti moham jahāti ariyamaggena sabbe pi pāpake akusale dhamme jahāti. Evaṃ paṭipanno ca rāgadosamohakkhayā sa nibbuto ti rāgādinam parikkhayā dve pi vimuttiyo adhigacchati ti.

Ayaṃ suttaniddeso.

1. Tattha katamo desanā-hārasampāto?

Imasmim sutte kim desitam?

Dve sugatiyo: devā ca manussā ca, dibbā ca pañca kāmagaṇā mānusakā ca pañca kāmagaṇā, dibbā ca pañcupādānakkhandhā mānusakā ca pañcupādānakkhandhā.

Idam vuccati dukkham ariyasaccam.

Tattha kāraṇabhāvena purima-purimanippannā taṇhā samudayo ariyasaccan ti assādo ca ādinavo, sabbassa purimehi dvihi padehi niddeso.

Dadato | pa | na cīyati ti kusalo ca jahāti pāpakan ti maggo vutto. Rāgadosamohakkhayā sa nibbuto ti dve nibbānadhātuyo: sa-upādisesā ca anupādisesā ca. Idam nissaraṇaṃ, phalādiṇi pana yathārahaṃ veditabbāni.

Ayaṃ desanā-hārasampāto.

2. Vicayo ti.

Dadato puññaṃ pavaḍḍhati¹ ti iminā paṭhamena padena tividhaṃ pi dānamayaṃ sīlamayaṃ bhāvanāmayayaṃ puñña-kriyavatthu vuttaṃ. Dasavidhassa pi deyyadhammassa pariccāgo vutto. Tathā chabbidhassa pi rūpādi-ārammaṇassa.

Samyamato veraṃ na cīyati ti dutiyena padena averā asapattā abyāpādā ca paṭipadā vuttā.

Kusalo ca jahāti pāpakan ti tatiyena padena nānuppādo aññāṇanirodho sabbo pi ariyo aṭṭhaṅgiko maggo sabbe pi bodhipakkhiyā dhammā vuttā.

Rāgadosamohakkhayā sa nibbuto ti rāgakkhayena rāga-virāgā cetovimutti, mohakkhayena avijjāvirāgā paññāvimutti vuttā ti.

Ayaṃ vicaya-hārasampāto.

3. Yutti ti.

Dāne ṭhito ubhayaṃ paripūreti macchariyappahānaṃ ca puññābhisandaṃ cā ti atthe sā yutti.

Sīlasamyame ṭhito ubhayaṃ paripūreti upacārasamādhim appanāsamādhim cā ti atthe sā yutti.

Pāpake dhamme pajahanto dukkhaṃ parijānāti nirodhaṃ sacchikaroti maggaṃ bhāveti ti atthe sā yutti.

Rāgadosamoheṣu sabbaso parikkhīṇeṣu anupādisesāya nibbānadhātuyā parinibbāyati ti atthe sā yutti ti.

Ayaṃ yutti-hārasampāto.

4. Padaṭṭhānaṃ ti.

Dadato puññaṃ pavaḍḍhati ti cāgādhittānassa padaṭṭhānaṃ, samyamato veraṃ na cīyati ti saccādhittānassa padaṭṭhānaṃ, kusalo ca jahāti ti pāpakan ti paññādhittānassa padaṭṭhānaṃ, rāgadosamohakkhayā sa nibbuto ti upasamādhittānassa padaṭṭhānaṃ ti.

Ayaṃ padaṭṭhāno-hārasampāto.

¹ vaḍḍhati.

5. Lakkhaṇo ti.

Dadato ti etena peyyavajjam atthacariyaṃ samānattatā ca dassitā ti veditabbā. Saṅgahavatthubhāvena ekalakkhaṇattā. Saṃyamato ti etena khanti-mettā-avihiṃsā-anudda-
yādayo dassitā ti veditabbā. Verānuppādanalakkhaṇena ekalakkhaṇattā. Veram na cīyati ti etena hiri-ottappa-
apicchatā-santutṭhi-ādayo dassitā. Verāvaḍḍhanena eka-
lakkhaṇattā. Tathā ahirikānottappādayo anajjhetaḍḍhabhā-
vena ekalakkhaṇattā. Kusalo ti etena kosalladīpanena sammāsāṅkappādayo dassitā. Maggaṅgādibhāvena eka-
lakkhaṇattā. Jahāti pāpakan ti etena pariññābhisaṃmayā-
dayo pi dassitā. Abhisamayaḷakkhaṇena ekalakkhaṇattā. Rāgadosamohakkhayā ti etena avasiṭṭhakilesādinam pi
khayā dassitā. Khetabbabhāvena ekalakkhaṇattā ti.

Ayaṃ lakkhaṇo.

6. Catubyūho ti.

Dadato ti gāthāyaṃ Bhagavato ko adhippāyo?

Ye mahābhogataṃ patthayissanti, te dānaṃ dassanti
dālidhiyaṃ pahāṇāya. Ye averataṃ icchanti, te pañca
verāni pajahissanti. Ye kusalaḍḍhammeḷi chandikāmā, te
aṭṭhaṅgikaṃ maggaṃ bhāvēssanti. Ye nibbāyitukāmā, te
rāgadosamohaṃ jahissanti ti.

Ayaṃ ettha Bhagavato adhippāyo.

Evam nibbacaṇanidānaṃsandhaya vattabbā ti.

Ayaṃ catubyūho.

7. Āvatto ti.

Yā ca adadato macchariyaṃ yaṇ ca asaṃyamato veram
yaṇ ca akusalassa pāpassa appahānaṃ, ayaṃ paṭipakkha-
niddhesena samudayo. Tassa alobhena ca adosena ca amo-
hena ca dānādiḷi pahānaṃ, imāni tīṇi kusalamūlāni. Tesam
paccayo aṭṭha sammattāni, ayaṃ maggo. Yo rāgadosa-
mohānaṃ khayā, ayaṃ nirodho ti.

Ayaṃ āvatto.

8. Vibhatti ti.

Dadato puññaṃ pavaḍḍhati ti.

Ekamsena yo bhayaḷetu deti, rāgaḷetu deti, āmisakiñ-
cikkhaḷetu deti, na tassa puññaṃ vaḍḍhati. Yā ca

daṇḍadānaṃ satthadānaṃ paraviheṭhanatthaṃ¹, apuññaṃ assa pavaḍḍhati. Yaṃ pana kusalena cittena anukampanto vā apacāyamāno vā annaṃ deti pānaṃ vatthaṃ yānaṃ mālaṃ gandhaṃ vilepanaṃ seyyāvasathaṃ paḍiḍḍiyaṃ deti sabbasattānaṃ vā abhayadānaṃ deti, mettacitto hi tajjhāsaya nissarāṇasaññi dhammaṃ deseti.

Samyamato veraṃ na cīyati ti.

Ekamsena bhayūparatassa cīyati. Kim kāraṇaṃ?

Yaṃ asaṃmattho. Bhayūparato diṭṭhadhammikassa bhāyati 'mā maṃ rājāno gahetvā hatthaṃ vā chindeyyuṃ, jīvantaṃ pi sūle uttāseyyuṃ' ti. Tena saṃyamena veraṃ na cīyati. Yo pana evaṃ samāno veraṃ na cīyati, yo pana evaṃ samādiyati, pāṇātipātassa pāpako vipāko diṭṭhe c'eva dhamme abhisamparāye ca, evaṃ sabbassa akusalassa, so tato ārammati. Iminā saṃyamena veraṃ na cīyati. Samyamo nāma sīlaṃ. Taṃ catubbidhaṃ: cetanāsīlaṃ, cetasikaṃ sīlaṃ, saṃvaro sīlaṃ, avitikkamo sīlaṃ ti.

Kusalo ca jahāti pāpakaṃ ti pāpapakāyākaṃ sattatimsa bodhipakkhiyā dhammā vattabbā ti.

Ayaṃ vibhatti.

9. Parivattano ti.

Dadato puññaṃ pavaḍḍhati, adadato pi puññaṃ pavaḍḍhati, na dānamayikaṃ.

Samyamato veraṃ na cīyati, asaṃyamato pi veraṃ na cīyati, dānena paṭisaṅkhānabalena bhāvanābalena.

Kusalo ca jahāti pāpakaṃ, akusalo pana na jahāti.

Rāgadosamohakkhayā sa nibbuto, tesam aparikkhayā n'atthi nibbuti ti.

Ayaṃ parivattano.

10. Vevacano ti.

Dadato puññaṃ pavaḍḍhati, pariccāgato kusalaṃ upa-cīyati, anumodato pi puññaṃ pavaḍḍhati, cittapasādato pi veyyāvaccakriyāya pi, saṃyamato pi sīlasaṃvarato soracca-², veraṃ na cīyati, pāpaṃ na vaḍḍhati, akusalaṃ na

¹ °vihedhanatthaṃ.

² sorajjato.

vaḍḍhati, kusalo paṇḍito nipuṇo medhāvī parikkhako, jahāti samucchindati samugghāṭeti.

Ayaṃ vevacano.

11. Paññatti ti.

Dadato puññaṃ pavaḍḍhati ti lobhassa paṭinissagga-paññatti, alobhassa nikkhepapaññatti. Saṃyamato veraṃ na cīyati ti dosassa vikkhambhanapaññatti, adosassa nikkhepapaññatti. Kusalo ca jahāti pāpakan ti mohassa samugghāṭapaññatti, amohassa bhāvanāpaññatti, rāgado-samohassa pahānapaññatti, alobhādosā-mohassa bhāvanā-paññatti. Rāgadosamohakkhayā sa nibbuto ti kilesānaṃ paṭipassaddhipaññatti, nibbānassa sacchikiriyāpaññatti ti.

Ayaṃ paññatti.

12. Otaṇaṃ ti.

Dadato puññaṃ pavaḍḍhati ti dānaṃ nāma saddhādīhi indriyehi hoti ti.

Ayaṃ indriyehi otaṇā.

3 Saṃyamato veraṃ na cīyati ti saṃyamo nāma sīlakkhandho ti.

Ayaṃ khandhehi otaṇā.

Kusalo ca jahāti pāpakan ti pāpahānaṃ nāma tīhi vimokkhehi hoti. Tesam upāyabhūtāni tīṇi vimokkhamukhāni ti.

Ayaṃ vimokkhamukhehi otaṇā.

Rāgadosamohakkhayā sa nibbuto ti vimuttikhandho.

So ca dhammadhātu dhammāyatanaṃ cā ti.

Ayaṃ dhātūhi ca āyatanehi ca otaṇā ti.

Ayaṃ otaṇaṃ.

13. Sodhanaṃ ti.

Dadato ti ādikā padasuddhi, no ārambhasuddhi¹.

Rāgadosamohakkhayā sa nibbuto ti ayaṃ padasuddhi ca ārambhasuddhi cā ti.

Ayaṃ sodhanaṃ.

14. Adhiṭṭhāno ti.

Dadato ti ayaṃ ekattatā. Cāgo pariccāgo dhammadānaṃ

¹ ārabha° *throughout*.

āmisadānaṃ abhayadānaṃ aṭṭha dānāni vitthāretabbāni, ayaṃ vemattatā.

Samyamo ti ayaṃ ekattatā. Pātimokkhasaṃvaro sati-saṃvaro ti ayaṃ vemattatā.

Kusalo ca jahāti pāpakan ti ayaṃ ekattatā. Sakkāyaditṭhim pajahati vicikicchā pajahati ti ādikā, ayaṃ vemattatā.

Rāgadosamohakkhayā sa nibbuto ti ayaṃ ekattatā. Sa-upādisesā nibbānadhātu anupādisesā nibbānadhātū ti ayaṃ vemattatā ti.

Ayaṃ adhiṭṭhāno.

15. Parikkhāro ti.

Dānassa pāmojjaṃ paccayo, alobho hetu. Samyamassa hirottappādayo paccayo, yonisomanasikāro adoso ca hetu. Pāpapahānassa samādhi yathābhūtañānadassanaṃ ca paccayo, tisso anupassanā hetu. Nibbutiyā maggasammāditṭhi hetu, sammāsaṅkappādayo paccayo ti.

Ayaṃ parikkhāro.

16. Samāropano-hārasampāto ti.

Dadato puññaṃ pavaḍḍhati ti dānamayaṃ puñṇakriyavattu, taṃ silassa padaṭṭhānaṃ. Samyamato veraṃ na cīyati ti silamayam puñṇakriyavattu, taṃ samādhissa padaṭṭhānaṃ. Silena hi jhānena pi rāgādikilesa na cīyati. Ye pi 'ssa tappaccayā uppajjeyyū, āsavavighātapaṇiḥhā, te pi 'ssa na honti.

Kusalo ca jahāti pāpakan ti pahānapariññātaṃ bhāvanāmayam puñṇakriyavattu.

Rāgadosamohakkhayā sa nibbuto ti rāgassa pi khayā dosassāpi khayā mohassāpi khayā.

Tattha rāgo ti yo rāgo sārāgo cetaso sārājjanā, lobho lubbhanā lubbhitattaṃ abhiṭṭhā, lobho akusalamūlaṃ. Doso ti doso dussanā dussitattaṃ byāpādo cetaso byāpajjanā, doso akusalamūlaṃ. Moho ti yaṃ aññānaṃ adassanaṃ anabhisamayo asamboḍho appativedho duramejjaṃ bālyam asampajaññaṃ, moho akusalamūlaṃ.

Iti imesaṃ rāgādīnaṃ khayā nirodho paṭinissaggo nibbuti nibbāyanā parinibbānaṃ sa-upādisesā nibbānadhātu anupādisesā nibbānadhātū ti.

Ayaṃ samāropano-hārasampāto.

APPENDIX II.

Index of technical Terms and rare Words¹.

[The numbers refer to the pages.]

Akaniṭṭhagāmi*, <u>190</u> cp. A. IV, p. 380	without failing), <u>56</u> cp. Jāt. II, p. <u>91</u> , <u>11</u>
Akammaniyatā, <u>86</u> , <u>108</u> cp. Dh. S. 1156. 1236	Akkhama (a + khama), <u>77</u>
<u>Akallatā</u> , <u>86</u> cp. Dh. S. <u>1156</u> . 1236	Akhaṇḍakāritā, <u>45</u>
Akāca (spotless) ² , <u>55</u> cp. Mhv. I, p. <u>164</u> , 7 (508); akācin, V. V. LX, 1	Agati*, <u>31</u> , <u>43</u> , <u>44</u> , <u>83</u> , <u>84</u> , <u>117</u>
<u>Akissava</u> ³ , <u>132</u>	Agatigamana* (<u>4</u>), <u>31</u> , <u>54</u> , <u>114</u> , <u>115</u> , <u>117</u> , <u>118</u> , <u>119</u> , <u>124</u> , <u>162</u>
<u>Akusala</u> , <u>161</u> , <u>183</u> , <u>184</u> , <u>191</u> , <u>192</u>	Aggaphala*, <u>15</u> , <u>82</u>
<u>Akusalakamma</u> patha* (<u>10</u>), <u>43</u> , <u>96</u> , <u>160</u>	Aggi (<u>3</u>), <u>126</u>
Akusalapariccāga, <u>50</u>	Aṅkusa, <u>2</u> , <u>4</u> , <u>127</u>
Akusālamūla* (<u>3</u>), <u>126</u>	Aṅgaṇa*, <u>88</u>
Akusalavitakka* (<u>3</u>), <u>18</u> , <u>126</u>	Acchariyā abbhutadhammā*, (<u>4</u>), <u>119</u> , <u>120</u> , <u>121</u> , <u>122</u> , <u>124</u> , <u>125</u>
Akusalasaññā* (<u>3</u>), <u>126</u>	Ajajjara (not frail), <u>55</u> cp. S. IV, p. 369
Akusalūpaparikkhā* or °lapa- rikkhā, see p. <u>276</u> n. <u>2</u> , (<u>3</u>), <u>126</u>	Ajjhārāhati*, <u>173</u>
Akkhara*, <u>4</u> , <u>8</u> , <u>9</u> , <u>38</u>	Ajjholambati, <u>179</u>
Akkhāṇavedhitā (shooting	Ajjhosāna, <u>23</u> , <u>24</u> , <u>27</u> , <u>28</u> , <u>41</u> , <u>43</u> cp. A. II, p. <u>10</u> ; Dh. S. 1059. 1136

¹ Technical terms are marked by an asterisk; numbers in brackets indicate how many categories the term in question embraces. — Words occurring in the quotations only are printed in italics.

² Cf. J. P. T. S. 1891—93, p. 13.

³ Com.: kissavā vuccati paññā, nippaṇṇān ti attho.

⁴ = ajjhottharati (Com.).

- Aññathatta, 22 cp. S. III, p. 37; It. p. 11
 Aññātāvindriya*, 15, 54, 60, 191 cp. Dh. S. 553
 Aññindriya*, 15, 54, 60, 191 cp. Dh. S. 362. 505
 Aṭṭhamaka (= sotapattimaggaṭṭha), 19, 49, 50 cp. K. V. p. 243 sqq.;¹ Mhv. I, p. 159, 8 (502)
 Aṭṭhiti (a + ṭhiti), 88
 Atidhonaṇḍarī², 129
 Attabhāvatthu*, (4), 85
 Attakilamatha, 110
 Attanñutā*, 29, 80
 Attasaññā*, 27
 Attasamāpanidhāna, 29, 50
 Attha* (sixfold), 5, 8, 9
 Atthakusala, 20, 33
 Atthapaṭisambhida, 20
 Atthasandhi, 38
 Atthe-ñāṇa*, 54
 Adinnādāna*, 27
 Adosa*, 27
 Adhigama (fivefold), 91 cp. Mil. p. 133; 362; 388
 Adhiṭṭhāna, 1, 2, 4, 107
 Adhiṭṭhāna* (4), 119, 120, 121, 122, 123, 124, 125
 Adhipaṇṇāsikkhā, 54, 191
 Adhipateyya, 54
 Adhipateyyapaccayatā, 80
 Adhippāya, 3, 23, 32, 33, 34
 Adhimutti, 28 cp. D. I, p. 2; Mil. p. 169
 Anaṅgaṇa, 87
 Anajjhācāra, 44
 Anaññātāññassāmitindriya*, 15, 54, 60, 191 cp. Dh. S. 296
 Anattaniya, 18
 Anattasaññā*, 28
 Anabhijjhālu, 51 cp. M. I, p. 17; It. p. 90 (abhi°)
 Anabhinandita, 16
 Anāgāmi*, 189
 Anāgāmiphalasacchikiriyaṇa paṭipanna, 189
 Anāvaraṇa(ñāṇa), 99
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 Anāvila, 28
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 Aniccasaññā*, 27
 Animitta*, 25, 118, 119 cp. Dh. S. 506. 535; Mil. p. 333
 Animittavimutta, 190
 Animittavimokkhamukha*, 90, 119, 123, 124, 126 cp. Mil. p. 413
 Aniyata*, 49, 96 cp. Dh. S. 1030. 1414. 1595; K. V. p. 307 sq.

¹ The error of the Andhakās (cp. K. V. A. p. 67 sq.) is repelled by the words Yā imesu . . . idam saddhindriyam (Nett. p. 19).

² Com.: Dhonā vuccati cattāro paccayé 'idam-atthitāya alam etenā' ti paccavekkhitvā paribhuñjanapaññā, tam atikkamitvā caranto atidhonaṇḍarī nāma.

- Aniyyānika, [92](#) cp. Dh. S. 584
 Anissitacitta, [39](#), [40](#) cp. S. II,
 p. [280](#); Mhv. I, p. [167](#), [11](#)
*Anītiha**, [166](#) cp. It. p. 28sq.
 Anugīti, [2](#), [3](#), [10](#), [21](#), [175](#)
 Anuññāta, [161](#), [184](#), [185](#), [186](#),
[187](#), [192](#)
 Anuññātā, [192](#)
 Anunaya, [69](#) cp. Dh. S. 1059;
 Mil. p. [44](#); [122](#); [165](#)
 Anupasagga, [55](#)
 Anuparivatti, [16](#), [17](#)
 Anupassitā, [28](#)
 Anupādāna, [31](#)
 Anupādisesa*, [109](#). See Nib-
 bānadhātu.
 Anupubbi, [1](#)
 Anuppāde-ñāṇa*, [15](#), [54](#), [59](#),
[127](#), [191](#)
 Anubandha, [38](#)
 Anubhavana, [28](#) cp. Mil. p. [60](#)
 Anusandhi (complete cessa-
 tion), [14](#)
 Anusandhivacana, [21](#)
 Anusaya, [13](#), [14](#), [18](#), [79](#), [80](#)
 cp. Mil. p. 361
 Anuseti, [32](#) cp. S. III, p. [35](#)
 Anekadhātu - nānādhātu - nā-
 ṇa*, [97](#)
 Anekadhātu-loka*, [97](#)
 Anottappa*, [39](#), [126](#)
 Anodhiso, [94](#) sqq.
 Antarāparinibbāyi*, [190](#) cp.
 A. IV, p. 380
 Anvaye-ñāṇa*, [54](#), [127](#), [191](#)
 Anvāyika, [111](#)
 Apacayagāmi, [87](#) cp. Dh. S.
[277](#) &; apacaya = nibbāna,
 cp. K. V. p. [156](#)
 Apatṭhita, [16](#)
 Aparāpariyavedaniya, [37](#), [99](#)
 cp. K. V. p. 611 sq.; Mil. p. [108](#)
 Apariññāta, [79](#), [80](#)
 Apare pariyāye, [37](#)
 Apalokita, [55](#) cp. S. IV, p. 370
 Apāyakusala, [20](#)
 Apilāpana (repetition), [15](#), [28](#),
[54](#) cp. Mil. [37](#); Dh. S. [14](#),
[23](#), [290](#), 1349 (apilāpanatā)
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 p. [280](#)
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 Appanīhitavimutta, [190](#)
 Appanīhitavimokkhamukha*,
[90](#), [118](#), [119](#), [123](#), [124](#), [126](#)
 cp. Dh. S. 508; Mil. p. 333; 413
 Appamāṇa* ([4](#)) [119](#), [120](#), [124](#)
 cp. Dh. S. [183](#)
 Abyākata, [191](#)
 Abyāpajjha, [27](#)
 Abyāpāda*, [106](#), [107](#)
 Abyāpādadhātu*, [97](#)
 Abhigijjhati, [18](#)
 Abhiyappā (strong desire), [12](#)
 cp. Dh. S. 1059. 1136

* Com.: Itiḥāsā ti evaṃ na itikirāyapavattim attapacca-
 kkhan ti attho. Cp. J. P. T. S. 1886, p. [111](#).

* N'atthi etissā pamāṇan ti appamaññā (Com.).

Abhijjhā*, 13	Ariyasacca* (4), 19 , 22
Abhiññā*, 19 , 20	Ariyā*, 113
Abhitunna (struck), 110 cp. S. II, p. 20 ; Jāt. I, p. 407	Arūpadhātu*, 63 , 97
Abhinighāta, 59	Alobha*, 27
Abhinibbidhā, 61 , 98	Avakadḍheti, 4
Abhiniropeti (to inculcate), 33 cp. Dh. S. 7 , 21 , 298 (°panā)	Avatarati, 22
Abhinivesa, 28 cp. Dh. S. 381. 1003. 1099	Avikkhepana, 54
Abhinihāra, 26 cp. Mil. p. 216	Avijjā*, 27 , 28 , 75 , 79 , 80 , 126
Abhipatthiyana, 28	Avijjādhātu*, 97
Abhīlambati, 179	Avijjāpahāna, 121 , 123
Abhilepana (pollution), 11	Avitatha, 4
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Abhisāṅga², 110 , 112 cp. Jāt. V, p. 6 , 8	Aviparitasāññā* (3), 126
Abhisaddahati, 11 cp. Mil. p. 258	Avippatipādana (incapacity of speaking confusedly), 27
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Arahatta*, 15 , 82	Asamkhata*, 14 , 20 , 55 , 127 , 188 , 191
Arahā, 20	Asamkhārāparinibbāyī*, 190 cp. A. IV, p. 380
	Asamatta, 99
	Asamanupassanā, 27
	Asamugghāta, 79 , 80

¹ In spite of all MSS. spelling here °dā, we have to correct it into °dhā (from abhi + niḥ + vyadh), cp. p. [232](#). See also Vin. III, p. 4sqq.

² = āsaṅga (Com.).

³ = apariggaha (Com.).

⁴ S. IV, p. 372 has sarāṇa, but araṇa in our passage is borne out by all MSS. See also Böhtlingk in his shorter Dictionary s. v. araṇa.

Āsampaṭivedha, [27](#), [79](#), [80](#)
 Āsādhāraṇa*¹, [49](#), [50](#)
 Āsāradaddha (skr. a + samprab-
 dha), [88](#) cp. Vin. III, p. [4](#);
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Ākāra* (gram.), [4](#), [8](#), [9](#), [38](#)
 Ākāra (not gram.), [73](#), [74](#)
 Ākāsañācāyatana*, [26](#), [39](#)
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 Āgāḷha, [77](#), [95](#) cp. A. [I](#), p.
[295](#) sq.
 Āghātavattthu* ([9](#)), [23](#)
 Āneñja, [87](#), [99](#) cp. S. II, p. [82](#)
 Āpodhātu*, [74](#)
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 Ālayasamugghāta (the rooting
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 Āvārayati (to bar), [99](#)
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 1136
 Āhaccavacana, [21](#) cp. Mil.
 p. [148](#) (āhaccapada); S.B.E.
 XXXV, p. [209](#), n. 1
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 Ito bahiddhā*, [93](#), [110](#)

¹ = āveṇika (Com.).

² = alakkhika (Com.).

³ = ārañṇaka (Com.).

⁴ = phandanā (Com.).

Idaṃ - saccābhinivesa*, 115 , 116 , 117 , 118 , 119	Uddhamsota*, 190 cp. A. IV, p. 380
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¹ = uḷārapaṇṇa (Com.).² = gaṇhāti (Com.).³ = sañcicca, buddhipubbena (Com.).

Ekagga, 28 cp. Mil. p. 139	Kamma*, 37 , 43 , 113 , 117 , 160 , 161 , 178 , 180 , 181 , 182 , 183 , 191
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	Kallatāparicita, 26
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	Kilesavinaya, 22
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	Kusalavimamsā, 50
	Kusalasaññā* (3), 126

¹ = ārohanayogga (Com.). This reading, instead of opavayha, is borne out by the Cy.

² = sīvathikā (Com.).

³ = aparādha (Com.).

- Kusalūpaparikkhā* or °lapa-
rikkhā, see p. 276, n. 2, (3),
126
Kevala, 10
Kolamkola*, 189 cp. A. IV,
p. 381
Kosajja*, 127
Khandha*, 29, 57, 64, 65, 66,
68, 69, 70; (3), 126
°dhā arūpino (4), 41
Khama, 77
Khaye-ñāṇa*, 15, 54, 59, 127,
191 cp. K. V. p. 230 sqq.
Khippābhinña*, 7, 24, 50, 77,
112, 113, 123, 124, 125
Gata¹, 2
Gandha (tie, bond), 31, 54;
(4), 114, 124
Gandha², 116
Garaha³, 184
Garuṭṭhaniya, 8
Gahaṇa, 27
Gārayha, 52
Gedha, 18 cp. S. I, p. 73
Gehasita, 53
Gomaya, 23
Govatika, 99
Cakkhu, 191
Cakkhurūpaviññāṇasannipāta
28
Catukkamagga, 113
Catubyūha*, 1, 2, 3, 105
Citta*, 16, 18, 54, 84, 123
Cittapasāda, 191
Cittavikkhepa, 27 cp. S. I,
p. 126
Cittasaṃgaha, 91
Cittasamādhī, 16
Cittasampīlana, 29
Cittānupassitā, 123
Cittakaggatā*, 15, 16, 61 cp.
Mil. p. 57 (ekaggatā)
Cintāmayi (paññā), 8, 50, 60
Cetanākamma*, 43, 113, 160
Cetanācetasikakamma*, 96
Cetasikakamma*, 43, 113, 160
Cetopharāṇa, 89
°patā, 89
Cetovimutti*, 7, 40, 43, 81,
82, 87, 127
Chandasamādhī, 15, 16
Jaṭā (3), 126
Jappā, 12 cp. S. I, p. 123
Jarā*, 29
Jāti*, 29
Jīvitindriya*, 29 cp. Dh. S.
19 &
Jotānā, 63
Jhāna* (4), 19, 25, 26, 28,
87, 88, 99, 100, 119, 121,
122, 123, 124, 125

¹ = ñāta (Com.).² = siddha (Com.).³ = gārayha (Com.).

- Jhāyi, [77](#), [161](#)
*Jhitvā*¹ (*skr. jyā, jināti*), [145](#)
 Nāna*, [8](#), [15](#), [16](#), [17](#), [19](#), [99](#),
[161](#), [165](#), [166](#), [167](#), [168](#), [191](#),
 (different species of n°), [108](#)
 Nānadassana*, [17](#), [18](#), [28](#)
 Neyya, [19](#), [41](#), [161](#), [166](#), [167](#),
[168](#), [191](#)
 Thānāthāna-nāṇa*, [94](#) cp. K.V.
 p. [231](#) sqq.
 Thitibhāgiya, [77](#)
 Taṇhā*, [23](#), [24](#), [27](#), [28](#), [39](#), [53](#), [69](#),
[72](#), [126](#); (2), [87](#); (3), [160](#);
[\(36\)](#), [37](#), [38](#), [95](#), [160](#)
 Taṇhācarita, [7](#), [109](#), [110](#), [111](#),
[112](#), [114](#), [115](#)
 Taṇhānissaya, [65](#)
 Taṇhānusaya, [42](#), [43](#)
 Taṇhāpakkha, [53](#), [69](#), [88](#), [160](#)
 Taṇhāvīpallāsa, [86](#)
 Taṇhāvodānabhāgiya, [128](#), [160](#)
 Taṇhāsaṃkilesabhāgiya, [128](#),
[160](#)
 Tatra-tatrābhinandī, [72](#)
 Tatha, [4](#)
 Tattha-tattha-gāminipatīpa-
 dā, [96](#), [97](#)
 Tapa, [121](#), [122](#), [123](#)
 Titthaññutā*, [29](#), [80](#) cp. M. I,
 p. [223](#); A. V, p. 349
 Tipukkhalā² (*skr. tripuṣkala*),
[2](#), [4](#), [127](#) cp. Mhv. II, p.
[207](#), [20](#) (*tripuṣkara*)
 Tibbagārava, [112](#)
 Tiraṇā, [54](#), [82](#), [191](#)
 Tulanā, [8](#), [41](#) cp. M. I, p. 480
 Tejodhātu*, [74](#)
 Te-dhātuka, [14](#), [63](#), [82](#) cp.
 K.V. p. 605
 Thava, [161](#), [188](#), [189](#), [192](#)
 Thālaka³, [79](#)
 Thina*, [86](#), [108](#)
 Thusa, [23](#)
 Dandhābhiñña, [7](#), [24](#), [50](#), [77](#),
[112](#), [113](#), [123](#), [124](#), [125](#) cp.
 A. II, p. [149](#) etc.
 Dama, [77](#)
 Dassana, [161](#), [168](#), [169](#), [170](#), [171](#)
 Dassanabala*, [38](#)
 Dassanapariññā, [19](#)
 Dassanabhāgiya, [189](#), [192](#)
 Dassanabhāvanā, [191](#)
 Dassanabhūmi, [8](#), [14](#), [50](#)
 Diṭṭhadhammavedaniya, [37](#), [99](#)
 cp. K.V. p. 611 sq.
 Diṭṭhappatta (*diṭṭhi*°), [190](#)
 Diṭṭhigata ([62](#)), [96](#), [112](#), [160](#)
 Diṭṭhicarita, [7](#), [109](#), [110](#), [111](#),
[112](#), [113](#), [114](#), [115](#), [118](#), [122](#)

¹ = vadhivā (Com.). The spelling jhitvā is likely to have been adopted to avoid confusion between jivā 'having conquered' and jivā 'having oppressed'. As for the rest, I agree with Professor Rhys Davids (S. B. E. XXXVI, p. 342 n.).

² = tihi pukkhalā, i. e. sobhaṇa (Com.).

³ = dipakapallika (Com.).

- Ditṭhinissaya, [65](#)
 Ditṭhipakkha, [53](#), [88](#), [160](#)
 Ditṭhimāna, [37](#)
 Ditṭhivipallāsa, [86](#)
 Ditṭhivodānabhāgiya, [128](#), [160](#)
 Ditṭhisamkilesabhāgiya, [128](#),
[160](#)
 Dibbacakkhu*, [102](#), [103](#)
 Disā ([4](#)), [117](#), [121](#), [122](#)
 Disālocana, [2](#), [4](#), [124](#)
 Dukkha*, [12](#), [29](#), [41](#), [42](#), [47](#), [72](#)
 Dukkhatā ([3](#)), [12](#), [126](#)
 Dukkhanirodha*, [72](#)
 Dukkhadhātu*, [97](#)
 Dukkhanirodhagāminipāṭipadā*, [73](#)
 Dukkhaveḍḍanā*, [67](#)
 Dukkhasaññā*, [27](#)
 Dukkhasamudaya*, [72](#)
 Dukkḥā paṭipadā, [7](#), [50](#), [77](#),
[112](#), [113](#), [123](#), [124](#), [125](#) cp.
 A. II, p. [149](#) etc.
 Duggaṭi (twofold), [45](#)
 Duccaritaṇḍānabhāgiya, [128](#),
[160](#)
 Duccaritasamkilesabhāgiya,
[128](#), [160](#)
 Dunnaya, [21](#)
 Dunnikkhitta, [21](#)
 Dummaṅku, [50](#) cp. Vin. III,
 p. [21](#); S. II, p. [218](#); A. I,
 p. [98](#); V, p. [70](#)
 Devā, [23](#)
 Desanā, [1](#), [2](#), [3](#), [5](#), [24](#), [25](#), [26](#),
[33](#), [41](#)
 Desanāsandhi, [38](#)
- Domanassa*, [12](#), [29](#); ([12](#)), [53](#)
 Domanassadhātu*, [97](#)
 Dovacassa, [40](#), [127](#)
 Dosa*, [13](#)
 Dosacarita, [24](#), [90](#), [118](#), [122](#),
[190](#)
 Dosamukha, [190](#)
 Dhamma*, [11](#), [15](#), [18](#), [31](#), [83](#),
[84](#), [112](#), [119](#), [120](#), [123](#), [124](#),
[125](#); ([3](#)), [161](#)
 Dhammakusala, [20](#), [33](#)
 Dhammacakka, [8](#), [60](#)
 Dhammatā*, [21](#), [22](#), [50](#) cp.
 Mil. p. [179](#)
 Dhammadesanā, [8](#), [10](#), [38](#), [125](#)
 Dhammadhātu*, [64](#), [65](#), [68](#), [70](#)
 cp. Dh. S. [58](#), [67](#), [147](#), [397](#),
[560](#), [572](#)
 Dhammapāṭisambhidā, [20](#), [61](#)
 Dhammapada¹ ([4](#)), [170](#)
 Dhammavicayasambojjhaṅga,
[191](#)
 Dhammasaññā*, [28](#)
 Dhammasvākkhātātā, [50](#), [175](#)
 Dhammādhiṭṭhāna, [161](#), [165](#),
[191](#)
 Dhammānupassitā, [123](#)
 Dhammānūsari, [112](#), [189](#)
 Dhammāyatana*, [68](#) cp. Dh.
 S. [58](#), [66](#), [147](#), [397](#), [572](#), [594](#)
 Dhamme-ñāṇa*, [54](#), [82](#), [127](#), [191](#)
 Dhātu*, [64](#), [65](#), [68](#), [70](#); ([4](#)),
[73](#); ([6](#)), [57](#); ([18](#)), [57](#), [69](#)
 Dhūpāyanā (steaming, but
 used metaphorically), [24](#)

¹ = dhammakotṭhāsāni (Com.).

Nandiyāvatta, 2 , 4 , 7 , 113	anupādisesā nibb ^o , 12 , 14 , 38 , 40 , 92 , 109 , 127
Nandirāgasahagata, 72	sa-upādisesā nibb ^o , 38 , 40 , 69 , 127 cp. A. IV, 378sqq.
Nandūpasecana, 116 , 117 cp. Jāt. III, p. 144 , 25 ; VI, p. 24 , 13 (mamsūpa ^o)	Nibbidā, 27 , 29
Naya, 4 , 28 , 113 , 124 , 127 ; (3) , 5 ; (5) , 1 , 2	Nibbedha (piercing), ² 153 , 154 , 156 , 157 , 159 , 160 cp. Jāt. II, p. 9 , 25
Nayasamutthāna, 109	Nibbedhabhāgiya, 21 , 48 , 49 , 77 , 128 , 143 , 144 , 145 , 146 , 147 , 148 , 149 , 153 , 154 , 157 , 158 , 159 , 160 , 161
Nānādhātu-loka, 97	Nimittānusarī, 25
Nānādhimuttikatā-ñāṇa*, 98	Niyyāna, 119
Nāma, 15	Niyyānika*, 29 , 31 , 52 , 63 , 83 , 92
Nāmakāya*, 27 , 28 , 41 , 69 , 77 , 78	Niravasesa (inclusive), 14 , 15 cp. Mil. p. 91 ; 182
Nāmarūpa*, 15 , 16 , 17 , 28 , 69	Nirutti*, 4 , 8 , 9 , 33 , 38 , 105
Nighāta, 189	Nirūpadāha, 188
Niccasañña*, 27	Nirodha*, 14 , 16 , 17 , 29 , 73
Nijjīṇṇa, 51	Nirodhadhamma, 14
Nijjhāma, 77 , 95	Nirodhadhātu, 97
Nittaphatā, 38	Nivāpapuṭṭha ³ , 129
Nidāna, 3 , 32 , 34	Nissaya, 7 , 65
Niddesa, 4 , 8 , 9 , 38 (also a subdiv. of byañjana)	Nissitacitta*, 39 , 40
Niddesasandhi, 38 , 39 , 40	Nitattha, 21
Nidhunati, 90	Nivarana*, 11 , 13 ; (5) , 94
Nindiya ¹ , 132	Nekkhamma ⁴ , 53 , 87 , 106 , 107
Nippatti, 54	
Nibbatti, 28 , 79 , 80	
Nibbānagāmi, 98	
Nibbānadhātu*, 38 , 40 , 97 , 109	

¹ nindaniya (Com.).

² = nibbijjhana (nibbijjana, MS.), padālana, scl. lobha-kkhandhādīnaṃ (Com.).

³ Com.: Kuṇḍakādīnā sukarabhāttena puṭṭho gharasu-karo hi bālakālato patṭhāya posiyamāno thūlasarīrakāle gehato bahi nikkhamitum alabhanto heṭṭhā mañcādisu sam-parivattitvā samparivattitvā assasanto passasanto sayate 'va.

⁴ This word is differently spelt in our MSS.: — nekkhamma, nekkhama, nikkhama, and nikkhamma. The MS. of the Cy. has nekkhama throughout.

Nekhammadhātu*, 97	Paññindriya, 7 , 15 , 16 , 19 , 191
<i>Netta</i> (for <i>nettā</i> , skr. <i>netar</i>), 130	Paṭigha*, 69 , 88
Neyya, 7 , 8 , 9 , 19 ¹ , 27 ¹ , 125	Paṭikkhitta, 161 , 185 , 186 , 187 , 192
Neyyattha, 21	Paṭiccasamuppāda*, 22 , 24 , 32 , 64 , 65 , 66 , 68 , 69 , 70
Nerutta*, 3 , 8 , 9 , 32 , 33	Paṭinissarati ³ , 113
Nevasaññānāsaññāyatana*, 26 , 39	Paṭipakkha, 3 , 112 , 124
Pakatisīla, 191	Paṭipadā* (4), 7 , 48 , 77 , 95 , 96 , 97 , 113 , 119 , 120 , 121 , 122 , 124 , 125
Pakāsanā, 5 , 8 , 9 , 38	Paṭipannaka, 50
<i>Pakkula</i> ² , 150	Paṭipassaddhi*, 89
Paccattasamutṭhita, 8	Paṭirūpadesavāsa, 29 , 50
Paccaya*, 78 , 79 , 80	Paṭisaṃharana, 27 , 41
Paccavekkhaṇanimitta, 85	Paṭisaṃkhānabala, 15 , 16 , 38
Paccupaṭṭhāna, 28	cf. Jāt. I, p. 502, 9
Pacceka-buddha, 190	Paṭisandhi, 79 , 80
<i>Pacceti</i> , 93 cp. Mil. p. 125 ; 313	Paṭhavi-dhātu*, 73 , 74
Pajānanā, 28 , 54 cp. Dh. S. 16 , 20 , 555	Patthanā, 18 , 27
Pañcendriya*, 15 , 28 , 47 , 54	Pada*, 2 , 4 , 8 , 9 , 38 , 192
Pañcupādānakkhandha*, 15 , 28	Padaṭṭhāna, 1 , 2 , 3 , 27 , 28 , 29 , 40 , 41 , 47 , 50 , 51 , 81 , 82 , 104 , 106
Pañnakkhandha*, 70 , 90 , 91 , 128	Padabyañjana, 21
Paññatti (paṇṇatti), 1 , 2 , 4 , 5 , 8 , 9 , 38 , 188	Padasaṃhitā, 33
Paññā*, 8 , 15 , 17 , 28 , 54 , 191	Padālana, 61 , 112
Paññābala, 54 , 191	Padhāna*, 16
Paññāvimutta, 199	Papañca*, 37 , 38
Paññāvimutti, 7 , 40 , 43 , 81 , 82 , 87 , 127	<i>Pamajjati</i> (skr. <i>pra + mṛj</i>), 164
	Pamāda*, 13 , 41

¹ = ñeyya; the Cy. on p. [19](#) (neyyassa pariññā) says: — rūpārūpapariggahanavasena neyyaṃ.

² Com.: tāya kaṭaṃ akkulam pakkulakaraṇaṃ ca ativattati atikkamati. See J.P.T.S. 1886, p. [94](#) sqq.

³ = niyyāti, vimuccati (Com.).

Pumutī, [131](#)

Parato ghosa, [8](#), [50](#)

Paramarahetu, [79](#)

Paramarahetutā, [79](#)

Paravacana, [161](#), [172](#), [173](#),
[174](#), [175](#), [191](#)

Parikkhā, [3](#), [4](#), 126²

Parikkhāra, [1](#), [2](#), [4](#), [108](#)

Pariggāhaka ³, [79](#)

Parijānanā, [20](#), [27](#)

Pariññā, [19](#), [20](#), [31](#)

Parideva, [29](#)

Paripāliya, [105](#)

Paribrūhana, [79](#)

Pariyutthāna, [13](#), [14](#), [18](#), [37](#),
[38](#), [79](#), [80](#)

Pariyutthāniya, [18](#)

Pariyettī, [1](#), [5](#)

Pariyodapana, [44](#)

Pariyodapeti, [44](#)

Parivattana, [1](#), [2](#), [3](#), [106](#)

Palibodha, [80](#) cp. Mil. p. 388;

Jāt. II, p. [95](#), [26](#)

Pavāla, [14](#)

Pavicaya, [3](#), [87](#)

Pavicinati, [21](#)

Pavicetabba, [21](#)

Pasāda*, [28](#), [50](#)

Passaddhi*, [29](#), [66](#)

[Pahāna](#), [15](#), [16](#), [17](#), [19](#), [24](#), [25](#), [192](#)

Pānātipāta*, [27](#)

Pātubhavana, [29](#)

Pāmuja*, [29](#)

Pāramitā, [87](#)

Pāsamsa⁴, [52](#)

Piṇḍarūpa*, [27](#)

Pihāyanā, [18](#)

Pitaññutā, [29](#), [80](#) cp. M. [I](#),
p. 223sq.; A. V, p. 349

Pīti*, [29](#)

Pītipharaṇa, [89](#)

Pītipharaṇatā, [89](#)

Pītimanatā, [69](#)

Puggala ([26](#)), [189](#), [190](#); ([19](#)),
[190](#); ([5](#)), [191](#)

Pucchā, [18](#)

Pujja⁵, [52](#), [56](#)

Puññakiriyavatthu, [50](#), [128](#)

Puññapaṭipadā, [96](#)

Puññapāpasamatikkamapaṭi-
padā, [96](#)

Puññabbhāgiya, [48](#)

Punabbhava*, [28](#), [79](#), [80](#)

Pubbāparānusandhi, [3](#)

Pubbekatapuññatā, [29](#)

Pubbenivāsānussati-nāṇa*, [28](#),
[103](#)

Ponobhavika, [72](#)

¹ = pamokkha (Com.).

² The reading of S. kusalaparikkhā seems to be preferable to the reading of B. B. kusalūpaparikkhā which has been taken up into the text, and so we have to read both akusalaparikkhā and kusalaparikkhā instead of akusalūpaparikkhā and kusalūpaparikkhā.

³ = upathambhaka (Com.).

⁴ = pasāmsitabba (Com.).

⁵ = pūjaniya.

Phala*, [50](#), [79](#), [80](#)
 Phalatākusala, [20](#)
 Phalabhāgiya, [48](#)¹, [49](#)
 Phalasamāpatti, [50](#)
 Phassa*, [15](#), [28](#)
 Phassa-āhāra*, [114](#), [115](#), [117](#),
[118](#) cp. Dh. S. [70](#), [126](#)

Bala* ([5](#)), [31](#); ([10](#)), [92](#)sqq.
*Baliyati*², [6](#)
Buddha-ulāratā, [175](#)
 Buddhi, [121](#), [122](#), [123](#), [191](#)
 Bojjha³, [20](#)
 Bojjhaṅga* ([7](#)), [31](#), [94](#)
 Bodhaṅga, [31](#), [83](#)
 Bodhipakkhiya, [31](#), [83](#); ([43](#)),
[112](#)
 Byañjana* (sixfold), [4](#), [8](#), [9](#), [38](#)
 Byañjana (attire), [27](#)
 Byañjanasandhi, [38](#)
 Byāpāda*, [13](#)
 Byāpādadhātu*, [97](#)
 Brahmacariya, [48](#)

Bhava*, [28](#), [29](#)
 Bhavaṅga ([2](#)), [91](#) cp. Mil.
 p. 299
 Bhavarāga, [28](#) cp. Dh. S. 1120
 Bhavissa (skr. bhaviṣya), [53](#)
 Bhavūpasama, [121](#), [123](#)
 Bhāvanā, [161](#), [170](#), [171](#), [192](#)
 Bhāvanāpariññā, [19](#)

Bhāvanābhāgiya, [189](#), [190](#), [191](#),
[192](#)

Bhāvanābala, [16](#), [38](#) cp. Dh.
 S. 1354
 Bhāvanābhūmi, [8](#), [14](#), [50](#)
 Bhāvanāmayi (paññā), [8](#), [50](#), [60](#)
*Bhusa*⁴, [172](#)
 Bhūmi, [14](#), [25](#)
 Bhūri, [54](#), [191](#)

Magga*, [29](#), [31](#), [52](#), [73](#), [89](#), [90](#)
 Maggavajjha, [23](#)
 Majjhima, [77](#)
 Maññanā, [24](#) cp. Dh. S. 1116.
 1233
 Mattaññutā, [29](#), [80](#)
 Manasānupekkhanā, [8](#)
 Manasikāra, [25](#), [28](#)
 Mano*, [54](#)
*Manosañcetanāhāra**, [114](#), [115](#),
[117](#), [118](#) cp. Dh. S. [70](#), [126](#)
 Manda, [7](#), [118](#), [122](#)
 Mamāṅkāra, [127](#)
 Maraṇa*, [29](#)
 Mahāpadesa ([4](#)), [21](#), [22](#)
 Mahābhūta ([4](#)), [73](#)
 Māna* ([2](#)), [87](#)
 Mānapahāna, [121](#), [123](#)
 Micchatta ([8](#)), [44](#) cp. Dh. S.
 381. 1003. 1099. 1234
 Micchattaniyata, [49](#), [96](#), [99](#)
 cp. Dh. S. 1028. 1412
 Middha, [86](#), [108](#)

¹ Phalan ti pana sāmāññaphalam (Com.).

² = abhibhavati (Com.).

³ = bujhitabba (Com.).

⁴ = daḥha (Com.).

Mudita*, 25 , 121 , 122 , 124	Rūpadhātu*, 97
Mūla* (3), 3	Rūpañcāyatana, 32
Mūlapada* (18), 1 , 2 , 3 , 127 , 161 , 192	Rūparāga, 28
Mettā*, 24 , 25 , 121 , 122 , 124	Lakkhaṇa, 1 , 2 , 3 , 22 , 27 , 28 , 30 , 104
Medhā, 54 , 191	Lakkhayati, 30
Moha*, 13	Lañjaka (skr. lañj, to declare, tell), 2 cp. Mil. p. 137 ¹ ; 217 ¹
Mohacarita, 24 , 90 , 190	Latā, 24 , 141 cp. Dh. S. 1059. 1136
Mohamukha, 190	Lapaka, 94
Yathābhūtañāpadassana*, 29	Lapana, 94 cp. Mil. p. 383
Yāthāva, 27 cp. Mil. p. 171 ; 214 ; J.P.T.S. 1889, p. 208	Lālappa, 29
Yutti, 1 , 2 , 3 , 103	Linatta, 86 , 108
Yoga (4), 31 , 114 , 115 , 116 , 117 , 118 , 124 cp. Dh. S. 1059	Loka* (threefold), 11 , 19
Yogi, 3 , 10 , 61 cp. Mil. p. 356; 366; 393; 404; 418	Lokadhamma (8), 162
Yoni, 40	Lokavaṭṭānusāri, 113 , 119
Yonisomanasikāra*, 8 , 40 , 50 , 127	Lokavivaṭṭānusāri, 113 , 119
Rakkhana, 41	Lokādhiṭṭhāna, 11
Rajaniya, 18	Lokika (lokiya), 49 , 67 , 77 , 161 , 162 , 163 , 164 , 189 , 190 , 192
Rapañjaha, 54	Lokuttara, 10 , 54 , 67 , 77 , 111 , 161 , 162 , 162 , 164 , 189 , 190 , 191
Rattavāsī, 113	Lobha*, 13 , 27
Rāgacarita, 24 , 90 , 117 , 122 , 190	Vattha, 113
Rāgamukha, 190	Vaṇṇa, 27
Rāsi (3), 96 cp. K. V. p. 611	Vatthu (10), 114
Rūpa*, 15 , 73	
Rūpakāya, 28 , 41 , 69 , 77	

¹ Samyuttanikāyavaralañcake, the compound consonant ñj being often spelt ñc. In S.B.E. XXXV, p. [194](#) it is rendered 'in the glorious collection called the Samyutta Nikāya', but surely 'making known' or 'exposition' is the idea suggested. Cp. also lañjeti, Jāt. I, p. 452, [5](#).

- Vanatha, [81](#), [82](#) cp. Dh. S. 1059. 1136
 Vādānuvāda, [52](#)
 Vāyodhātu*, [74](#)
 Vārivāvaṭa, [89](#)
 Vāsanā¹, [153](#), [159](#), [160](#)
 Vāsanābhāgiya, [4](#), [21](#), [48](#), [128](#), [133](#), [134](#), [137](#), [138](#), [139](#), [140](#), [141](#), [142](#), [143](#), [152](#), [153](#), [158](#), [159](#), [160](#), [161](#), [189](#), [190](#), [191](#), [192](#)
 Vikkhambhanatā, [15](#), [16](#)
 Vikkilīta, [124](#)
 Vicaya, [1](#), [2](#), [10](#) cp. S. III. p. [96](#) (vicayaso); Mil. p. 340 (dhammavicaya)
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¹ = puññabhāvanā (Com.).

² = aparaddha, khalitapuggala (Com.).

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¹ = vaṭṭati (Com.).

² = vimociyamāna (Com.).

³ = atiseti (Com.).

⁴ = samantato pallavagahaṇena virūḥa (Com.).

⁵ = saṃsarita (Com.).

⁶ = sakyate, sakkā (Com.).

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¹ = pakkhipati, adhiṭṭhahati (Com.).

² = anuparatasallekhavutti (Com.).

³ = sakāraṇa (Com.).

⁴ = sabrahmacārī (Com.).

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¹ = acchiḍḍacatupārisuddhisīlavutti (Com.).

² Com.: Yathā puriso udakagahaṇena garubhāraṃ nāvam udakaṃ bahi siñcitvā lahukāya nāvāya appakasiren' eva pāragū bhavēyya pāraṃ gaccheyya.

³ = gaha (Com.).

⁴ = gametabba, netabba (Com.).

⁵ = kusalākusale vitivattī (Com.).

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¹ In a few cases, where the same quotation occurs more than once, I have added here the source which escaped my notice before.

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VI, p. <u>28</u> = 149 ¹	_____
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¹ 'Ajj' eva kiccaṃ ātappam, and so on.

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